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**GUIDES TO CHRISTIAN LEADERSHIP  
SERIES**

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# Young People's Method in the Church



PERCY R. HAYWARD  
and  
ROY A. BURKHART



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**HAYWARD AND BURKHART  
YOUNG PEOPLE'S METHOD IN THE CHURCH**

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## EDITOR'S INTRODUCTION

THIS book on young people's method in the church has been written in a time when guidance in this department is peculiarly needed. We are passing out of that stage of young people's work in which the separate department or society is the accepted ideal of organization, an arm of the church, but subsidiary to *the church* in which the young people presumably hold membership and in whose "main" service they are expected to participate. We are passing into a stage in which unified programs and unified organizations are sought after, so that there may be a single expression of the church's interest in and work with and for young people. This raises peculiar problems of relationship with the total organization and program of the church. The first is passing, but the second has not yet clearly emerged, though it is coming to expression in experiments which are under way here and there. Moreover, educational science is bringing to the church new ways of working, and this too makes desirable a rethinking of what we mean by religious education of youth.

The authors are particularly well equipped to write this guide to young people's method in the church. As director and associate, respectively, of the International Council of Religious Education's department of young people's work they are in close touch with what is being done and thought in young people's work throughout North America. As workers with young people themselves, both in local

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churches and in camp conferences, they are seasoned in the practice of the religious education of youth.

True to the purpose of this series of books for leaders, this volume is a "guide" to young people's method. The authors are not dictating principles and procedures. Their purpose will be fulfilled if they succeed in leading those who are charged with teaching the youth of the church into a creative adventure in building a program of young people's work which will fit their local situations and their own capacities.

PAUL H. VIETH.

## AUTHORS' PREFACE

In this book we are thinking of young people between the ages of eighteen and twenty-three.

1 We have sought first to aid the reader in sensing the importance of young people's work in the life of the church and through it in that of the world.

2 We have tried to state the laws of a growing life, since it is by those laws that all leaders of youth must carry on their work.

3 We have undertaken to explain the ways by which an effective group life can be built up and group ideals be used for Christian ends.

4 We have dealt with those methods of group work by which experience can be used in the changing of life.

5 We have attempted to give help in the demands for personal guidance that form a leader's major opportunity.

6 We have sought to answer the many questions that leaders ask about organizing their groups and relating their work to the total program of the church.

7 We have tried to help those who administer and supervise a youth program.

8 We have undertaken to provide a workable and usable list of available courses, lessons, and other materials.

9 We have attempted to deal with the church's program for young people as it reaches beyond its own walls or borders and touches other churches and other agencies.

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Finally, we have sought to give an impetus and some guidance to the continuous growth of the leader himself.

To each of these purposes a chapter is devoted. The list itself will show the basis upon which the material of the book has been organized; it deals with those major functions or areas of guidance in which the leader is involved.

In these discussions we have sought to provide a stimulus and practical help to the leader without at the same time crippling his own growth by too rigid and exact a program prepared for him in advance. In so doing we have attempted a reasonable balance between self-help which is necessary to all growth and outside guidance without which self-help often does not get started.

We believe that young people's work must be increasingly an age-group expression of the total program of the church itself and not so much the program of a separate organization of the church. To this end plans and methods are discussed in their own right and apart from any particular organization that carries them out.

We offer this book with a strong conviction regarding the difficulty of the total task and the inadequacy of any single treatment to cover it all or to meet every need. It is our hope that the discussion will be useful for pastors, directors of religious education, superintendents, presidents and officers of young people's departments, adult counselors, presidents and officers of young people's societies, superintendents of church schools, and teachers of young people's classes, in their reading or personal or group study.

## AUTHORS' PREFACE

We gratefully acknowledge our indebtedness to national leaders in young people's work and to workers in local churches and communities with whom it has been our privilege to associate and whose views and experience have helped to clarify and mature our own.

PERCY R. HAYWARD.

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Chicago, Illinois



## CHAPTER I

# WHAT THE CHURCH HAS AT STAKE IN YOUTH

Young people's method in the church must run much deeper than mere skills and devices by which to hold young people in the church. It must go deep enough to touch the inner nature of the church itself. It must inquire what sort of people these modern young folk are and what are the laws by which they grow and change. It must ask the question, "What can these two, the church and youth, together mean for the sake of something greater than either—the kingdom of God?"

THE work that the church does with young people is no simple and easy task. It has no temporary or superficial purpose. Its object is not merely to save the church itself from extinction, or even to rescue a small percentage of young people from moral shipwreck, desirable and laudable as these purposes are. Rather, it involves the urgent enterprise of bringing maturing young people into contact with a divine power, that they may share in a divine purpose and thus aid in establishing in human society the transforming way of life which we name the kingdom of God. For these reasons this work must be rooted far down in the subsoil of the life of the church and of the world and not in the topsoil of superficial things.

For there is a topsoil in the life of the church, a topsoil concerned with popular movements, clever and effective slogans, temporary campaigns, chang-



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ing ideas regarding truth and methods. Important as these are, the church's life is not rooted deeply in them. It draws its life more largely from a subsoil of nineteen centuries of vital and determinative history, centuries through which the church has learned many things, though some it has refused to learn. Out of that history come forces that shape what the church may or may not say to-day to modern young people, what it can do easily and well, and what it can do with difficulty, if at all. In considering any phase of the church's life to-day these forces must be taken sharply into account.

There are also a topsoil and a subsoil in the lives of modern young people. While there is often a permanent value in a good lesson, a well-chosen topic, or a cleverly phrased "problem," frequently these touch only the surface of the life of youth. Deep down, their lives are rooted in the subsoil of an all-pervasive modern social and cultural life, with the inherited tendencies of a thousand generations. The church's program succeeds or fails in proportion as it takes account of these determining factors in the lives of young people.

Therefore these pages must not begin with a discussion of methods and devices with no higher or more permanent aim than "holding our young people in the church." They must begin with a brief discussion of such vital matters as the place of religion in life, the program and message of Christianity, the work and life of the church itself.

### UPWARD TRENDS IN HUMAN LIFE

Looking back over the centuries, one fact stands out—that human life has been continually moving

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on from lower levels to others that have been proved to be better. There have been setbacks in this movement as well as violent controversies as to what is really the better way of living; sometimes the majority has been wrong about it and its judgment has been reversed by a wiser majority of a later age. But, in spite of such fluctuations, the trend of life to more satisfactory ways of living has gone on. For the purposes of this book three main tendencies in this general forward movement need consideration.

The trend toward co-operation.—The “treetop” stage of human society, when men slept in the trees for security and every man’s hand was against every other man and his family, could not long satisfy the treetop dweller himself. Somehow he found that he could live a richer life in roaming and tilling the valley with other men than in throwing rocks down on their heads. Co-operation with others was found to be better than relentless competition. With that discovery was started a process which has led to wider and more inclusive co-operation, a process which yet will bring the United States into the League of Nations—and by the front door. The nations are learning that all can live a richer life in fellowship than in strife, and individual men have found that even the primitive and present-day urge toward security in one’s world can be better answered through a co-operative than a completely self-centered life.

The trend toward intellectual and spiritual satisfactions.—The animal satisfactions of the physical senses were at one time enough for man. But not for long. Somehow other allurements began to pull upon him, and he chose them. The beauty of the

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sunset began to be as important as the rain that a certain kind of sunset foretold. Harmonies of sound, delights in color, growing philosophies about the meaning of it all—these emerged. Words became more than guttural grunts to scare a foe, to browbeat a relative, or to secure food. They flowed together into harmonious endings and became poetry; they became songs of love, poems of patriotism, hymns of worship. Men put aside physical satisfactions and even endured physical privations of all sorts because they were moving toward satisfactions of the spirit. Such a tendency finds expression today in the movement toward worship, the love of beauty, and in many other ways.

The trend toward creative self-expression.—Primitive man was a slave to his world. It awed him, beat him, fed or starved him, nourished or killed him somewhat as it willed. But his life would not be content with this. He gradually learned not to take but to make; not to submit but to control. There was a trend within that made him dissatisfied until he had stamped his own creative self upon some portion of his world. Thus in creative joy he expressed himself. As he did, his world changed and he changed with it. This constructive power must be reckoned with in any program that deals with growing life.

## THE PLACE OF RELIGION IN THIS UPWARD TREND

Religion has always shared in this upward trend of mankind. When men were divided into contending groups, their views of religion helped to keep them apart, but as they began to share in common religious ideas and experiences they increas-

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ingly shared life as a whole. Their growing appreciation of spiritual values was closely linked with religion. Creative self-expression and religion went hand in hand.

**Religion and dissatisfaction with the present.**—Religion has always been marked, among many things, by this—it has lifted a small and individual experience up into something larger than itself. The individual act does not stand by itself. Thus religion has constantly set over against the present something else by which the present is to be valued and perhaps reconstructed. Thus it has led to a disturbing dissatisfaction with the present.

**Religion and aspiration.**—At the same time religion has fastened attention upon something desirable. Sometimes that something has entered experience through a selfish avenue, at other times through one that is unselfish. Nevertheless, it has caused the inner self to reach out for something desirable. In many cases desire for reward or avoidance of punishment has entered largely into that experience; still religion has been an intimate part of these strivings of the soul for things beyond and above its present experience.

**Religion and a life motive.**—Religion has thus become a constant factor in providing motives as the springs of action. Out of dissatisfaction with the present, out of yearnings for something desirable, permanent motives become fixed in life. Human beings act only as they are moved by some such permanent inward interest or desire. Religion has entered closely into the establishment of such lasting and compelling motives.

**Religion and a program of action.**—Aspiration and

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motives become most valuable when they are fused with and linked to a program of action. The vital and lasting religions have worked themselves out into life by some form of action. From the primitive savage who beats a tom-tom to bring rain to the idealistic impulse that sends a modern college student to work and live in the slums, religion has performed this service. It has entered into the fusing of ideals and action that is necessary for all growth. Its words, "Woe is unto me, if I preach not the gospel," have been expressed in many forms but they have always been present in some form in any genuinely religious living.

In these ways religion has been a vital and effective resource through which men have better understood and mastered the real and often hard conditions of their world.

### THE PLACE OF THE CHRISTIAN RELIGION

In all of these ways in which religion in any form has influenced life, the Christian religion has been, in the view of Christians, supreme. It has condemned the unworthy present, stirred aspiration, and inspired to programs of action, by means of several features that are unique in Christianity.

**Its unique personality.**—The Founder of Christianity is supreme among founders of world religions. This statement is in itself sufficient; it needs no proof for the readers of these pages. The uniqueness of Jesus Christ and the appeal and power of his personality both before and since his physical passing from the world form the core of the uniqueness and the power of the Christian religion.

**Its power in present living.**—The influence of this

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unique personality is shown best in the power that men have found in him for present living. As has been stated by an incisive and reverent interpreter of Jesus, "There were forms of sin, which, as men lived themselves into the meaning of the death of Jesus, they would have no more. A society more and more penetrated by the intelligence of Jesus could not endure to have slavery continue; the atrocious usage of women went; the killing of babies went; and many other like things have gone, and the rest will go. For to-day, where the will of God, as interpreted by Jesus, is real, where people have come near to Jesus, they catch his spirit and see things as he sees them; they grow conscious of the call to a higher level; they become sensitive to the suffering of others; they find themselves involved in a great change of life, a thorough rethinking of the principles on which they live—a change swift, impulsive, and instinctive in some; slow, deliberate, and carefully thought out in others; but real in both."<sup>1</sup>

**Its program of action.**—The Christian religion has rallied the enthusiasm and challenged the devotion of its followers with a unique program of action. It has cut to the quick of motive. It has commanded the will. It has enlisted the complete powers of a fully-grown personality. It has set out to achieve the redemption of the whole man from petty and selfish purposes by enthroning one central and expulsive purpose. That purpose has embraced all men's allegiance and all men's highest good in one inclusive symbol, the kingdom of God. Never be-

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<sup>1</sup> Glover, T. R., *Jesus in the Experience of Men*. Association Press, 1928.

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fore have men been challenged by such a program for constructive and self-effacing action.

All this is indicative of the thrust that the Christian religion has given to the upward trends moving always through human life. What now is the instrument through which this religion is destined to operate? And what are the prospects of that instrument being used successfully in making Christianity effective in the mood and temper of modern young people?

The church is the agency upon which, for another and perhaps the last effort, this religion must depend. And that institution has to its credit both failures and successes.

### THE CHURCH'S FAILURES WITH YOUNG PEOPLE

The reader of this book or the student who uses it in a training class has committed his life to the leadership of young people *through the church*. He believes in the church and is enthusiastic about the contribution which through it can come to young life. But he must not be blind to certain handicaps against which the church must contend in its effort to serve youth. Facing some of these facts will not discourage the genuine leader but may give him a deeper insight into the significance and the strategy of the task he has undertaken. If he faces them frankly and wisely, his own work will be thereby the better.

**Attempts to reproduce adult experience.**—A review of the history of the Christian religion shows that its strategy has been aimed at capturing adult life. In the powerful sweep of the new Christian movement in the early centuries, when it grappled

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with the opposition of Greek philosophy and so laid the basis for its own theology, it was addressed to the thinking of mature men and women. It is true that in the early church there was a catechumenate for instructing new members, even the young, in the meaning of the new faith, but it was distinctly a "stepping down" of mature ideas to the minds of those less mature; in the long run it is not the number of syllables in words but the appeal of their ideas to experience that makes them effective or meaningless. Throughout its history, to a large degree, children and young people have been swept into the church, or out of it, as inevitable attachments to their parents and as pale reflections of their parents' mood and mind. It is true, of course, that children have had a somewhat similar relationship to the state, and that fact has a similar significance in the state's program for citizenship. One needs only to follow through such movements as the intellectual arguments of the first few centuries, the political dominance of Christianity in the fourth century and onward, the extension of the Christian religion through essentially a political arm for a thousand years following that time, the intellectual and economic currents that girded the Protestant Reformation, the emotions that were recorded in the revival, the powerful and continuing emphasis upon preaching through the centuries, to see the way in which the church has rested its case and its faith upon the power of the gospel to move, change, and capitalize the powers of matured life. We are not concerned here with a criticism of those movements or with proposing substitutes or changes. We here point out the fact that such a background cre-



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ates attitudes and ideas with which a program of Christian education must reckon.

The practices and materials of the church—its creeds, its catechisms, its hymns, its ceremonials, and its symbolic responses through pictures, emblems, figures, statues, stained glass, and other things—have reflected this outlook and attitude. They have been cast in the forms of adult experience.

Vital movements grew up outside the organized church.—Some of the vital currents in the youth program of the church have not been the product of the church's own corporate life and will, but have come into it from the outside. The Young Men's Christian Association, for example, was established by churchmen who found outside the church their opportunity to do a significant piece of Christian service. While so engaged, these men gained an approach to life with which the church was for a long time out of sympathy. The emphasis upon the creative value of play was developed as an association enterprise, and many local associations point back in their history, even in the memory of living men, to the struggle that took place when the association building became more than a place for prayer meetings, Bible classes, and religious meetings and when club rooms, reading rooms, game rooms, a rudimentary gymnasium, and such activities as playing checkers were introduced. In many cases these activities were fought strenuously by the church. Why did not the character-building influence of a playroom in a downtown section, open to boys without any homes, with a reading room and a chance to play a game of checkers under whole-

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some auspices, appeal to the church? Why, when such a program did arise under the leadership of Christian men in a nonchurch organization, did the church fight it for so long? It is true that the principle that wisely directed recreation has character-building values has now become an accepted part of the church program, but *it did not arise within the church.*

It is now generally recognized that the growth of the church-school movement one and one half centuries ago constituted a turning point in the history of the church. Yet Robert Raikes and the early Sunday-school pioneers were anathema to the official church leaders of their time. Raikes was a Christian man, but he did not establish his first Sunday school in a church or as an official part of the church program. He went outside the church to answer a human need. He did it, to be sure, in response to a vital experience within himself, an experience that had been nourished by and within the church, but when that experience got too big, too explosive, and too disturbing for accepted ways of service, Raikes had to go outside the official body to use it.

So one could go on, mentioning other ways in which important and significant Christian movements, while stimulated by the spirit of the church, and led by Christian men, were at first opposed. Only with the passing of time were they understood and incorporated into the program of the church. These things being so, we dare not evade the fact that many sincere friends of youth and of the church to-day ask if we have any reason to suppose that an institution which has been in so many cases intolerant of disturbing vitality shall suddenly suffer such

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a change in its corporate heart that history will not repeat itself.

The church's use of such movements.—We must also face the fact that when the church has itself fostered some new and promising movement, that movement has not had the fullest opportunity to achieve its maximum of power. The Christian Endeavor organization is a case in point. This movement, one of the most vital and transforming powers in the life of the church, has accomplished immeasurable results in giving young people a beneficial experience of personal active religion. It was organized to meet a church need. Its original idea was to provide a place in which young people could do something that their religious life needed but which the adults of the local congregations could not make possible because they were too much absorbed in their own experience. Its appeal to actual experience was so vital that it had a rapid rise and an almost phenomenal growth. When, however, it had been under way for some time, with the possibility just before it of becoming one great thoroughly interdenominational youth movement, many denominations established young people's society movements with their own denominational name, program, and set-up. Some of these were extensions of partial efforts already under way in the denominations, and others were new enterprises to provide a denominational program. It can be shown, of course, that there have been many values in a purely denominational society movement. It is, however, the conviction of many students of the problem, including denominational leaders themselves, that it would have been possible to have secured all the

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advantages of denominational initiative and resources and at the same time to have enriched and re-enforced them by an interdenominational fellowship which would have given driving power and motivation to the movement *as a whole*. In saying this, we do not absolve the Christian Endeavor movement from its mistakes, nor do we detract from the evident values of these separate enterprises. While conscious of these truths we must also face the fact that the denominations were unwilling then to share in what might have been an inclusive interdenominational youth fellowship.

**Adult control.**—The present youth enterprise within the church has had to carry forward under too large a degree of adult control. There is a benefit in adult control, of course. It gives the church school considerable prestige in the community to have some wealthy, socially prominent, or influential adult serve for a long time as its superintendent. The school is more easily financed. It is less disturbing as an administrative problem, but at the same time it is often less effective as an educational enterprise than it might be.

For example, a number of leaders of young people are engaged in answering the questions sent to question-and-answer departments in various church-school and other young people's papers. Their experience has been that more questions come in on the allied problems of dancing, card playing, and theater going than on any other. The editors of one group of denominational papers have had to rule that these questions shall not be answered, even though they know that the writers would not take a radical or unduly liberal attitude toward these

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matters. But they know also that the answers would not contain a violent and outspoken condemnation of such practices nor declare that the young people who indulge in any of these forms of amusement could not be Christians. Because the writers would not say this, the editors dare not allow them to say anything. They are compelled to take this position because the young people who read these papers in local church-schools have nothing to say as to whether the papers are to be ordered or not. The papers are ordered by an adult official, who arbitrarily determines whether or not the material in them is fit for young people to read. If it can meet his ideas satisfactorily and fit his prejudices, the papers will be ordered for another quarter. If not, cancellation follows. His ideas may rest upon prejudices carried over from a previous generation. He may be in contact with only a small section of the world in which he lives and may have resolutely resisted the personal disturbance involved in growth and change. He may be in a small minority among the schools as a whole, yet he controls what his school puts into the hands of its young people, and by thus determining editorial policy influences all other schools of his church in a similar manner. This takes place in spite of the fact that the local ministers of that denomination admit, whenever asked, that their own young people do dance. In another denomination the type of question which the other editors do allow to be treated could not be used in the paper published by that denomination because an important officer of the church said that young people were not interested in such questions. The editor of the paper, a young person who was

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actually in contact with young people of to-day, knew well that they were.

**The church and other social agencies.**—The church carries on its program side by side with that of the modern public school. The same boys and girls attend both. There is an increasing and encouraging number of churches whose equipment, leadership, and program compare favorably with those of the schools of their communities. The number, however, is not large enough. There are too many communities in which the church compares poorly with the schools in impressiveness, in prestige, and in vital appeal to life. Its textbooks, its leadership, its physical equipment, its way of expressing its own purpose, its ways of securing other participation in its program, do not rank well beside those of the public schools.

Side by side with this is the church's weakness in regard to building a Christian social order in which young people can grow to maturity. The handicaps of the social and economic order lie heavily upon young people, and in spite of all that the church has done, it has not yet achieved basic and important changes.

Such are some of the handicaps that must be faced in considering the question as to the place of a vital youth enterprise in the church. This analysis of unfavorable elements in the situation is made with a deep appreciation of the persons and the organizations involved. The men and the women responsible for some of the policies critically analyzed in this chapter have been the choice folks of the church. They were in advance of their age, and may have done better than we who stand at this dis-

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tance and criticize their policies would have done had we been in their place. While these things are true, the fact remains that in nurturing within itself a vital youth movement the church's history shows certain handicaps which sincere church people must take into account.

### THE CHURCH'S SUCCESSES WITH YOUNG PEOPLE

Thus far we have been thinking of some of the ways in which the church has failed to measure up to its full opportunity in its relationships with young people. These failures, of course, are thought of side by side with a standard of perfection. The world, however, is imperfect. It is made up of lights and shadows, of successes and failures. Compared with the points at which it should have done better, the church does have substantial and far-reaching achievements to its credit in the field of young people's work.

**Fostering the church-school movement.**—While it is true that in many quarters the development of the Sunday-school movement more than a century and a half ago was opposed by the church, nevertheless it was distinctly a church and Christian enterprise. Its early leaders were church men and women and such have been its leaders ever since. Their ideal of service and their sense of the sanctity of life, especially of immature life, grew out of that sensitive spirit nurtured within them by the ideals of Jesus in the atmosphere of the church. While individual persons and agencies in the church constituency fought the new movement, those who sympathized with and accepted it far outnumbered its opponents. Thus before long it became distinctly a church

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movement and such it has remained. While it has not been nourished with the complete and selfless devotion on the part of the church that many of its advocates would wish, it has found within the church its physical home, its opportunity for expansion and service, and a spiritual leadership. Although its buildings have not always been adequate, the church has provided room for training for leaders, the time of men and women, official denominational and co-operative leadership, instruction in colleges and seminaries for volunteer and professional leaders, a growing and valuable literature, and all the other elements, material and spiritual, that go with an expanding and deepening movement.

**Development of young people's societies.**—The young people's society movement began within the church in 1881 under the leadership of a devoted pastor who sensed certain needs for which the regular church program did not provide. While it may be charged that the church existed for many centuries without meeting these basic needs of young people, nevertheless it must be remembered that through all those centuries the church was a minority movement within society, that it was absorbed with many pressing and sometimes hazardous tasks, and that inevitably it had to move to a certain extent according to the pace of the cultural and social development of its world. Also it must be reckoned to the credit of the church constituency that when there appeared a man with a method and a point of view which had an inherent appeal to certain basic needs in the young people of the church, the church took hold of the movement and provided



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opportunity for its unusually rapid development. Denominational society movements, beginning as they did with enthusiastic individuals, soon enlisted the support of their church life to a large degree.

**Organized class and department in the church school.**—In the meantime a significant change came about in the church school itself. This change, brought about largely by the young people's society movement and other outside sources, found expression in what is sometimes called the organized class movement. It rested upon a clear recognition of the inadequacy of the usual formal type of Bible teaching carried on in church-school classes and recognized the need of a richer group experience in the forming of character. The organized-class idea brought into the church-school field a vital influence for which the church provided a significant setting.

**Using nonchurch programs.**—While the movements just referred to were going on within the church, significant developments were going on outside or in close contact with it. The Young Men's Christian Association began its work with boys and the Young Women's Christian Association later developed a somewhat parallel movement with girls. These enterprises reached a great many young men and young women, although, as has been indicated before, the church vigorously opposed some of the innovations that came with them. The opposition, however, was really the sign of a struggle between two groups within the church itself. The men and women who sponsored the newer methods and points of view were themselves church folk. The reflex influence of these people and the work they did was inevitable. Their point of view came to

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prevail to a large degree in the total life of the church, so that to-day there are many churches with equipment and program that would do credit to an up-to-date Y. M. C. A. or Y. W. C. A. building. Fortunately, this growth in the life and outlook of the church has come along without serious conflict with the Christian Associations. That the church could change its point of view in regard to the basic function of religion and the place of recreational and other normal life activities is a distinct tribute to the vitality and versatility of its inner life and spirit. Many well-known writers of to-day get a certain applause from an unthinking public because of their brilliant thrusts at what they term the absurdity and intolerance of religion. In reality, these thrusts are out-dated, for they apply to a point of view which, unknown to these clever critics, has been largely outgrown in one generation.

The summer conference and camp movement.—There is another method of work which, growing up somewhat outside the church, has been adopted and made at home within it. The summer conference and camp movement within the church is barely twenty-one years old. Twenty years ago some of the local Y. M. C. A. organizations and a few churches had used the summer camp as an educational agency that the church knew practically nothing about. Since that time the idea has developed so rapidly that at present, under the leadership of national church and interchurch agencies alone, there are each summer over five hundred and fifty camps and young people's conferences with an attendance of well over one hundred and thirty thousand young people. This rapid development is due to the fact

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that church leaders have been quick to recognize the possibilities of this creative and dynamic educational instrument for the building of Christian character, the motivating of life, and training for leadership. A development such as this is not accidental and could come about only because within the church there has been created and developed a sensitiveness to living values, and a willingness to adopt new methods and ideas once they have been proven to be good. An institution possessing these qualities is equipped for a young people's work of great and growing value.

**A co-operative youth program.**—It has already been pointed out that while the young people's society movement began and has had a widespread influence, as an interdenominational fellowship, there did spring up within it a large number of separate denominational society organizations. This meant that for a long time the most aggressive and the most promising young people in the program of the church were having their vital and transforming experiences wholly within denominational channels. It was well for the young people of any one denomination to know thoroughly the world service program of that denomination, to come in contact with and to admire its local and national leaders, and to sense the world-wide sweep of the denominational purpose and program. All this was to the good since it lifted a growing life out of the confines of the narrow local church and spread it out into the wider denominational world. This process, however, did not afford these young people contacts with the world program of other denominations or of Christianity as a whole. It denied them enrich-

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ing contact with stimulating and wholesome leaders in other religious groups. It is distinctly to the credit of the church that this condition of isolated growth was not allowed to continue. The organized class movement, expressing itself through Sunday-school associations, developed a widespread system of young people's conferences. It became an interdenominational fellowship, and this perhaps was its greatest contribution to the young life of the church. Interchurch-school councils were established as an expression of this interchurch fellowship. While these have been opposed sometimes by a narrow local leadership, they have nevertheless been widely fostered and loyally supported by the churches. It is significant that at present one of the controlling purposes in bringing the leaders of the various Protestant denominations to work together in developing co-operatively a young people's program is to provide a way by which the enlarging spirits of young people in the churches may leap over and not be handicapped by the organizational barriers which those same churches have in the past enthusiastically and devotedly built up. It is a common thing to hear a national denominational youth leader with a strong denominational program say that he does not want his young people to be restricted to that program and to those denominational fellowships alone. He recognizes that their own spiritual growth demands a widening experience.

The growth of an experience point of view.—Someone has said that "the place where a person's interest and understanding are, is real for him, and no other place is. What he does with his own *hands*

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and *mind* and *creative imagination* is for him the only reality of living." The critical periods in the history of the church have always been the periods when religion caught hold of the vital issues of living, wrapped itself around them, fused itself in and threaded itself through them, and reconstructed them for the great ends of religion itself. The times of weakness in the history of the church have been times when the religious life has lost contact with the realities of actual living, when it has become lost in formalities and conventions that are divorced from life, when it has used symbols and ceremonies and creeds as complete ends in themselves rather than as avenues to reality.

Again, it is distinctly to the credit of the church that within recent years its educational program has been slowly but effectively moving toward an experience center. Through the International Council of Religious Education a significant document dealing with the educational principles underlying the curriculum has recently been adopted by the educational forces of all the churches.<sup>2</sup> While this instrument will be discussed more in detail later, it must be pointed out here that it is an attempt to set up a fundamental point of view in the educational work of the church which would make this enterprise living, virile, and centered in the world in which people dwell and the experience through which they pass. Only an institution which, in spite of the many ways in which it has denied full expression to life, has nevertheless cultivated within its

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<sup>2</sup> Book One: *Principles and Objectives of Christian Education*. International Curriculum Guide. The International Council of Religious Education, 1932.

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own body a multitude of free and growing minds, could have taken such a step.

### THE FUTURE

A program of Christian education has come to have a position of prevailing power in the life of the church. It has expressed itself in a century and a half in what is known as the church-school movement, and has later gathered up within itself many other types of work for the Christian education of youth. It has developed the young people's society. It has branched out into the vacation-school enterprise and in another direction into a week-day religious education movement. It has pushed its ideals forward until, crossing the threshold of the home, they have challenged serious-minded parents with a home program of Christian education. This movement has even pressed itself hard against the traditional and accepted functions of the church, such as preaching, evangelism, pastoral visitations, church management, and missionary outreach. In doing so it has proposed that a vital educational process, based upon the laws of growing life, must prevail in these activities as well as in those items that are usually called educational, thus expounding what it calls the educationally-minded church. The church, in fostering this educational movement in many forms, has revealed considerable fertility, versatility, and vitality.

What, then, are the prospects for the future? To what degree is the church likely to realize what it has at stake in youth? A considerable group of men and women in early or middle adult life have invested their lives in the conviction that the church

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can and will nurture a vigorous youth enterprise. They have found their own largest experience within the church and the roots of their spiritual existence run deep into its soil. The pageant of its history looms large as a controlling background in their own thought and feeling. They have invested their lives in what the church has been, in what it is, and in what they believe it can become. They have elected to pay the price, whatever it be, of leadership in the church. They do not stand alone, else they could not stand at all. With them is a host of other leaders, pastors of all churches, laymen, laywomen, teachers of classes, and leaders of societies and clubs. To this latter group this book is particularly addressed. They are asking with unusual earnestness these days just what modern religious education means for their work and their churches. They are concerned as to the future prospects of the Christian way of life to which they have committed themselves. They are conscious of the difficulties which all face and they are asking their own questions. They know that serious issues and difficult problems are involved. They see significant possibilities opening up before the church. Some of those issues, problems and possibilities will now be considered.

These leaders know that the future of the church itself is involved.—Present-day issues are serious enough to involve the future of the church itself. If the church can adequately meet the challenge and opportunity of its young people, its future as an institution is assured and its contribution to the life of the world will continue to be made. The preservation of the church as an institution is not, of

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course, a major consideration with those whose first concern is the Christianizing of human life and the establishing of the kingdom of God. The future of the church becomes of concern to leaders of youth only because of their conviction that the church can be used more effectively than any other human institution for bringing in that kingdom. A deep concern for the vital issues of the Kingdom itself makes one seriously concerned as to the future of the church. Much as he loves it and deeply as his spiritual life is rooted in its soil, nevertheless he would be one of the first to say that the church must continue to be in the future what it has been at its highest moments in the past, namely, a means for the achievement of an end greater than itself.

These leaders know that profound changes in society itself are involved.—Young people and their place in the church are closely involved in our modern social problems. The development of the purest forms of moral and religious living is inevitably tied up with the development of human society itself. In a stimulating address upon "Bread-Winning and Soul-Saving," Principal Jacks points out that the church through the years has been using religion to try to vitalize men and women who have been devitalized by the experiences of their bread-winning tasks. While working at machines, or in some other task demanded by modern industry, they have been deadening their curiosity, crippling their sense of creativeness, impairing their inner initiative and resourcefulness, weakening their desire to grow, and destroying their delight in the process of continuous change. They have thus gone through what he calls a devitalizing process. When



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religion undertakes to develop in these devitalized persons a deep and genuine religious experience it means that the process of soul-saving is working in flat contradiction to the process of bread-winning. This is not to say that the changing of society would automatically change the lives of individuals. It merely affirms that the effort to change the lives of individuals is not in itself an adequate way of dealing with the task of changing society. The two enterprises must go forward side by side.

Such social change as this raises an important issue so far as young people and the church are concerned. For example, the proposal that the young people's church program provide for a fellowship or brotherhood of social Christianity has been taken up with much enthusiasm by the young people and their leaders. This idea would appeal to the inherent values in the many orders and fraternities which were established centuries ago in the history of the church and which have been a powerful influence in its life ever since. Such a fellowship might contain specific groups. One group would contain those pledged to some phase of the pacifist position in regard to war. Another would co-operate with those pledged to specific ways of finding constructive solutions to the problem of race relations. Still another group would consist of those pledged to deal on a Christian basis with the industrial problem, agreeing to develop some standard for the limitation of personal expenditure and the use of one's own income for corporate social ends.

The solution of these many difficult problems will demand an unusual degree of intelligent insight and personal consecration. The church will

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never be able to serve as an effective agency in solving them without the quality of intelligent devotion, nor is the church likely to find in its present adult generation a sufficiently large number of persons who will measure up to the requirements necessary to bring about the complete change that it seeks. The devotion needed is established through the idealistic period of youth. Only in proportion as the church is able and willing to challenge its young people with this sort of a life program will it be able to count effectively in the social changes that are certain to come about in the future.

These leaders know that in these issues there is a serious challenge to the church.—Young people of to-day offer a distinct challenge to the church itself. They challenge the church's willingness to grow and change. Young people are marked supremely by growth. They change rapidly. To an observer they seem never quite the same at two successive times. The church also must be willing to grow and change. It must be ready to study the application of its age-old principles to the changing conditions of its time. The church to-day must reckon with its young people should it attempt to carry over a detailed way of applying a standard from one period to another and different period. The periods when the church has grown and, therefore, changed most rapidly have been its times of expanding power. Its times of dead level and static existence have been its times of weakness. To-day, in a world that changes like a bewildering kaleidoscope, and in face of the challenge of alert and rapidly changing youth, the church's willingness to grow is an important factor in its chance to influence deeply its world.

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Youth challenges the church's strategy. The strategy by which the church has sought to win the world to the ideals of Jesus has not been conspicuous in the past for its adjustment to young people. Other agencies, however, have been quick to respond to the opportunity of youth. The two most adventurous enterprises in the government of nations to-day are found in Russia and in Italy. Because these two attempts to govern nations by methods entirely different from those of the past are so radical, those responsible for them have very wisely recruited young people for their cause. In fact, the two most significant educational enterprises in the world to-day are the programs by which these two revolutionary plans are challenging the intelligence and mobilizing the emotions of young people in a crusade for new philosophies of national existence. Other instances of a similar appeal could be given. The church must be willing to adjust its strategy from the older basis, in which the major amount of its time, money, and leadership has been given to serving matured life, to a new plan which provides for the nurture of maturing life.

Young people challenge the church's complacency. The church is likely to be conscious of the achievements of its nineteen centuries of history. It gives attention to its vast endowments, its luxurious and impressive church buildings, its heritage of religious culture and tradition. All these are good, but they are not in themselves guarantees that the church is adequate to the demands of the present day, as it was in the high points of its history to the demands of other days. The church is inclined to be somewhat complacent. Young people, however,

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are not satisfied with past achievement. Many of them are demanding a forward-looking attitude toward the living issues of to-day. It is said that one of the most popular speakers in religious services on college campuses in recent years is a Christian minister who was the candidate of the Socialist Party in the Presidential election of 1932. He gets this enthusiastic response from students, not because they are flocking into his party as such, for they are not, but because they believe they see in him a man with a program of action based upon the Christian ideal of the rights of all men, a program for which he is willing to give his life even though he knows it cannot succeed, not for a long time at least. They respond to that which they regard as idealistic, clear-cut and daring. Young people, therefore, form a challenge to the church's complacency with its own life as it is and with things as they are.

The spirit of youth challenges the church's insight. Many young people's conferences have voted to abolish war, and some of these young people actually think that there will be no more war. Older people have smiled indulgently at their enthusiasm. But while they may not have a policy which would pass muster in international conferences either for abolishing war or reducing the chances of war, nevertheless their eagerness in considering the problem is in itself a powerful asset for world peace. That is to say, *the direction of their minds* is more important than their present conclusions. Many times the church has minimized the point of view of young people because they have not had the wisdom and the completed conclusions of maturity. It takes insight, however, to see that the

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direction in which young people's minds are moving and the fact that they really are moving, eagerly and creatively, is more promising for the future than the stationary condition at which the minds of mature persons have arrived. Therefore the possibilities in the lives of the young constitute a challenge to the church's gift of insight.

Thus leaders of youth face the clear-cut and decisive issues that are a part of their work. They are alert to its possibilities. They know that if the church can nourish or foster within its own life a strong, healthy Christian youth movement, it can live and serve mightily in the world. But if it is unwilling or unable to do this, then the alien and pagan forces which have thus far been more adroit, or at least more fortunate, in capturing the love, allegiance and early loyalty of youth will move in completely, take over the field entirely for themselves, and leave the Christian Church to dally with a diminishing fringe of human life.

This book rests upon a conviction that in spite of the difficulties outlined, the church gives every prospect of being able to nourish within itself a vital and effective youth movement. It seeks to present the ways in which young people themselves "live, move, and have their being." These laws of growing life are important. The church must take account of them. It is taking account of them already and will do so in a larger degree in the future.

These laws of growing life mean that young people grow and change through the experience of the groups of which they are parts. They grow through all sorts of close contacts in wholesome pro-

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grams with those more mature than themselves. They grow best in certain types of programs which the church is increasingly learning to use. They grow best as their lives are challenged by great issues, brought face to face with the serious choices and demands of life, and "set in a large place." They grow best in enlarging fellowship with each other. They grow best as they are under the influence of growing leaders and older friends. Such matters will be taken up in the succeeding chapters, which will consider the issues that have arisen in this discussion of what the church has at stake in youth.

As Professor A. E. Haydon has said, "For this generation much depends upon the organized religious groups. As leaders and interpreters of religion, they wield a vast influence over the lives of men. Carrying the standard from the cloister and cathedral into the market place and the laboratory, they—none more easily than they—could lead in the patient, piecemeal task of remaking the world. By focusing the inspirational power of a practical idealism and the accurate scientific knowledge of facts upon social maladjustments, the pattern of the religious ideal might be slowly woven into the warp and woof of civilization. A tremendous responsibility rests upon the leaders of the organized religions of the world, for only a rebirth in new form can prepare churches and temples for such a task. Will sects and denominations be willing to die that religion may live through them? Or will they choose to cling to the old altars and die in fact, while youth, in a new and naturalized generation, leads on to the victory they refused to claim? For no witness of the march of the centuries dare doubt

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that the quest of the ages will find its leadership in the new world."<sup>3</sup>

### SUGGESTIONS FOR FURTHER STUDY

1. Why are you reading this book, or taking a course in a leadership training class?

How much importance in your answer is given to such matters as:

	No influence	Some influence	Sole influence
a. Urging of some person . .			
b. So much promotion, I'd be ashamed not to . . . .			
c. Desire for credit card or diploma . . . . .			
d. Sense of failure in my work . . . . .			
e. Starting new work and need help . . . . .			
f. Desire to share in King- dom building . . . . .			

2. What is the work of the church in the world? Why does it exist? What difference would it make if the church were to go suddenly out of existence?

List those things that would be different.

List those that would be the same.

Cover such matters as, movie censorship; world peace; political campaign; suicides; slums; distribution of

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<sup>3</sup>From *The Quest of the Ages*, by A. E. Haydon. Harper & Brothers, publishers. Reprinted by permission.

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wealth; newsstand magazine standards; etc. (These are merely illustrations and not a complete list.)

3. What have been your past ideas regarding the meaning of religion and its place in life?
4. To what extent has your own local church failed with its young people?
5. To what extent has it succeeded?
6. How do its successes and failures correspond with the list of failures given in this chapter?
7. To what extent do these lists of church failures and successes discourage you? Encourage you? Make you feel inadequate for your work with young people?
8. How would you grade your own local church according to some of the points made in this chapter?

	None	In a minority	In a majority	Entirely
<i>a.</i> Adult control. . . . .				
<i>b.</i> Self - guidance of young people. . . .				
<i>c.</i> Program centered in adult interests. . .				
<i>d.</i> Program serves the church alone. . . .				
<i>e.</i> Program reaches beyond the church.				
<i>f.</i> Church willing to grow and change.				
<i>g.</i> Church is satisfied and complacent. .				



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9. The following references to other books will prove helpful for further reading in connection with this chapter:

Erb, Frank O., *The Development of the Young People's Movement*. University of Chicago Press, 1917.

Hayward, Percy R., *The Dream Power of Youth*. Harpers, 1930.

High, Stanley, *The Revolt of Youth*. Abingdon Press, 1923.

## CHAPTER II

### HOW YOUNG PEOPLE GROW

Young people's method in the church must follow a deep and divine inner law. That law has worked its will from the beginning of time and will continue until its end. It expresses the fact of growth in accordance with which the partly matured attitudes and habits of childhood make the transition over into the furnishings of mature life. In considering church work with young people, one must ask, therefore, how is it that young people grow?

THE central claim of this book is that in carrying out its far-reaching enterprise in young people's work the church must proceed by the educational method. It must take account of God's laws of growth. The program of Christian education that will thus result will in a general way mean three important things: first, Christian education deals with the guidance of growth; second, growth results from the meaningful experiences of growing persons; and, third, the educational task of the church consists in providing those meaningful experiences out of which Christian character will result.

#### EDUCATION DEALS WITH THE GUIDANCE OF GROWTH

The importance of growing persons has for too long been overlooked in the work of the church. The church has gladly recognized that God is at work in the life of a mature person. When a grown man or woman has turned to evil ways and then has been changed and redeemed by a sudden

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or a slow process of conversion, church people tend to call this the work of God in a human soul. In many church gatherings a discussion of the experiences of a growing life can be carried on without arousing much interest on the part of the group. There may be a fascinating story of a growing boy of ten or twelve or seventeen who gradually and effectively had his life changed by a worship experience, by an interview with some outstanding and popular leader, or in some other way in which he responded to God's laws that govern growth and expansion of life. But to a regrettable degree church people are not interested in such cases. To many people they appear childish because they deal with children! They are not spectacular enough to prove that the Spirit of God is really at work in the soul. However, into that same discussion let there be introduced the story of some tough sinner who in an emotional conversion gave evidence of a change of heart. The group will suddenly come to life. People will feel that in a unique way God operates in an experience of this sort. When sinners are being converted, God does it. When growing boys and girls acquire purposes and attitudes that prevent them from ever becoming sinners of the sort that makes dramatic conversion possible, it is merely a piece of educational work. God was not in *that*! The boy's choice may be as sudden as the sinner's conversion, but still he is thought of as being "educated" merely, instead of being "saved." The church has not thought of the things that go on in growing lives as being also God's ways with a soul. It has seen God's hand clearly in the sudden changes that come to matured life, but it does

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not also recognize his presence in the attitudes, the habits, the ways of thinking, and the accepted conduct that come to maturing life.

Some of the important factors in growth from the viewpoint of Christian education are presented in the following paragraphs.

**Growth recognizes the importance of immaturity.**—Children in their early teens are sometimes discouraged from joining the church on the ground that they are not old enough to understand thoroughly what Christian ideas and Christian living mean. That is true. But why should church membership be denied them on that ground? Only because such a person is judged by what a mature, adult Christian should be. Immaturity is disregarded. No value is placed upon it. Since he has not reached the goal, the process of gradual growth through which he is to attain it is not important. In an educational program, however, immaturity is reckoned to one's credit rather than to his disadvantage. It becomes an asset rather than a liability. Those very qualities of incompleteness that by some are regarded with criticism are to the educator his chief stock in trade. Except for this immaturity there could never be the larger and richer maturity that he seeks.

**Growth proceeds according to divine laws.**—Young people are sometimes regarded as "bad" whether the things they *do* are evil or not. Their energies have burst forth and their powers have expanded in such a manner that they are a disturbance to their elders. They have been born into a world that is organized for grown persons and not for growing persons. If they could be born full-

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fledged into the capacities of adulthood, life might be relieved of much care and strain for their parents and leaders. A baby duck is able to swim as soon as it is hatched, which makes the world a dependable place for "the elder statesmen" in a duck society. A human baby thrown into the water will make a few convulsive movements and drown. Many animals are able to look after themselves entirely from birth, while human beings spend approximately half their average length of life in immaturity. This is not the invention of educators. This law of all living goes back, not to the whims or ideas of educators, but to the creative purpose of God himself. He made us that way. He was not satisfied with the lives of ducks, no matter how competent they are vocationally when they come out of their shells. He sought persons who would hunger and thirst after righteousness and who could rejoice in fellowship with himself. For the securing of such persons he created deep-seated and inevitable laws of growth by which developed personality is attained.

**Growth takes place according to progressive steps of achievement.**—With the growth of an individual it is a case of the divine order, "First the blade, then the ear, then the full corn in the ear." Growth is gradual. We do not know all that we wish we knew in regard to these laws of growth. Nevertheless, some things are clear. We know that at a certain stage of an individual's existence he must have a certain kind of experience. If not, the development of his full capacities will be delayed or prevented entirely. For example, records are available in regard to little children who at one or two years

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of age have been lost from their homes and have grown up with wild animals, such as bears or wolves. Several such children have been recovered by human beings at around ten years of age. Of course they cannot talk, nor walk upright, nor eat human food. They live on raw meat, following the practice of the animals with which they grew up. They go on all fours. The only noise they make is a guttural grunt which is a rough imitation of their animal foster parents. These facts do not seem strange. One might expect such a ten-year-old child to start in at human education where he left off at one year of age at the time of his being lost and then to go on and develop normal human capacities, although, of course, some years behind. Such, however, is not the case. When such a child is restored to human association, *he is forever incapable of developing into a human being.* He can never learn to speak a human language because the time in his development when nature has divinely ordained that he is able to imitate sounds has passed. He cannot accommodate himself to new ways of living because his bodily constitution has adjusted itself to the old and animal ways. Compelled to live in a human environment such a child usually dies. The laws of nature, which are the laws of God, gave his environment its chance. When the environment did not take the opportunity at the suitable stage in the divinely ordained steps of achievement for all human growth, God, by an inexorable decree, withdrew it.

Such an unusual case merely calls attention to a law that holds in other spheres and at other periods of life. A woman in the middle twenties said that

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she wondered how certain other people as old as herself or older were able to enter sympathetically into the fun and other activities of a group of young people. She asked them whether they had developed the ability to assume the evidences of genuine sharing in young people's fun or whether they actually entered into the experience itself. When told by these leaders that they, of course, really shared the experiences of young people and felt as they felt, she expressed amazement. She explained that all her life she had not been able to enter into the feelings of others. She could never participate in the feelings of the group, but was always an outsider watching it. A careful study of her life showed that during her later childhood and early adolescence, when social experiences increase and when social attitudes are developed, she had lived alone with an older relative. She did not play or live in other associations with those of her own age. She thus never experienced what it means to feel as others feel. The stage at which this development of life was possible for her found her life restricted and hampered. As a result the social outreaches of her nature were never developed.

The importance of this principle for young people appears at many points. For example, our present social and economic order is pre-ordained to have periodic depressions. At the present writing one of those depressions prevails. Its consequences are serious in many directions. One of the most serious effects is in the lives of young people just out of high school. In a multitude of cases these would go to work. Between eighteen and twenty-four years of age they normally build their life habits

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of industry, thrift, regular motive, love and marriage relationship, citizenship responsibilities, and in other ways. A period of normal or unusual prosperity gives them a chance to do this. A business depression leaves them stranded. Workers in the poor sections of the cities, where depressions are felt two years before they appear in the newspapers, give this as one of the extremely serious results of such a business disturbance. Boys just out of school form gangs of all sorts to occupy their time and permanent decay of character is all too often the result. In many other ways young people either gain or lose by this law of growth that demands due regard for the stage of development at which they are. They have a tendency to raise questions regarding Christian beliefs and the vitality of religious experience itself. They make during this period their adjustment in regard to their vocation and acquire the attitudes and practices in this connection that have so much to do in determining the quality of their lives. They settle their questions regarding marriage and home-making. They become full-fledged citizens.

On the positive side also the development of life is progressive and goes from stage to stage. The ability to observe clearly and to report accurately what one has seen; the capacity to reason objectively without the impeding or distracting influence of one's own emotions; the enjoyment that comes from sharing an experience of others and noting their pleasure in it; the willingness to change one's mind in the face of more facts; the way in which one faces difficulties or obstacles of any sort; the ability to evaluate and criticize oneself—in these and in other ways the process of growth moves from stage to stage.



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**Growth involves risk.**—The fact of growth is divinely foreordained. The results are not. They may be what one would regard as either good or bad. There is no inner necessity in the law of growth itself that compels the individual to become either the one or the other. Some people would say that we cannot trust the process of growth, since human nature is essentially and completely evil; any development of a growing person must, when left to work out its way by natural laws, tend to evil. On the other hand, some modern educators take the opposite view that human nature is essentially and entirely good; therefore the laws of growth, when left to themselves to operate according to the regulations of unimpeded nature, will inevitably produce that which is good. One point of view is unduly pessimistic regarding human nature, while the other is too optimistic. Both are wrong because they do not rest upon a correct idea as to what human nature is. In creating the laws of growth God did not plan that their inevitable outworking should be either and always good or evil. They will work themselves out according to the environment in which the individual lives, according to the stimulating influences by which he is surrounded, and according to the purposes and the methods of the educational forces that interact with his maturing powers; the results will be either good as we desire, evil as we greatly fear, or a mixture of the two, as is usually the case. The risk is there and Christian education must reckon with it.

### GROWTH RESULTS FROM MEANINGFUL EXPERIENCE

The growth of an individual life is somewhat like the growth of a bulb planted in the earth. The bulb

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requires a certain amount of warmth and sunlight, a reasonable degree of moisture, and a particular type of soil. A bulb could be planted in the ground and look as if it were certain to grow; yet it might be surrounded by gravel instead of the rich soil it requires, it might be in a shady corner without enough sunlight, it might be planted at a time of the year when it does not get enough warmth, and it might be under a projecting eave that deprives it of moisture. In such circumstances the bulb does not grow; its inner nature and the established readiness of its cells to cause it to grow under certain circumstances are not so situated that they can *experience* the stimulation of warmth and sunlight, the stirring influence of moisture, and the answering response of fertile soil.

A young man of twenty years may be located in such a place and seemingly in such circumstances that spiritual growth should be expected to take place. He may be sitting in a church pew auditorium where people talk about spiritual things, sing about them, and pray about them, and where many persons who actually possess them in their lives are present. The hymn book in his hand may contain hymns that have grown out of the needs of some young people and may have ministered to the spiritual development of others. All the time, as he sits in these surroundings, something else goes on in his mind. He is, let us say, "eaten up" with jealousy because in the group life of the church he has been snubbed by someone more wealthy than himself. He may have been challenged with something too difficult for his capacity or his previous training and so be nursing a sense of failure or a feeling of resentment against those who have succeeded. To cite an

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extreme case, which, however, is true to life, he may be attending church only because his father has agreed to pay his expenses at college if he attends church at least once each Sunday. He is in the *setting* of religion but he does not *experience* religious growth. His experience for the moment is the emotion of jealousy, or a sense of his own failure or resentment, as the case may be. That emotion is shaping his character and determining his growth.

The church has too often guided its policies and formed its judgments without regard to inner experience. It has been interested in externals and not in this inward experience of people. Its educational program has suffered from this same external way of doing its work and judging its results. It has often kept records and reports covering only external things. It has counted the offering without attempting to weigh the motives that prompted the givers. It has kept faithful records of the attendance without having any record or any evaluation of what the results of attendance have been. It has counted the number of children who carried their Bibles with them to church, or to church school, without asking whether the principles of Bible teaching have had any better chance thereby to work themselves out in the playgrounds, the schoolroom, and the place of employment. Recognizing the importance of these externals, it is nevertheless true that whenever the church has ignored this inner experience, it has become formal and weak. Whenever it has appealed and reached this inward and real world, it has been powerful.

The churches of North America co-operating through the International Council of Religious Edu-

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cation have prepared and adopted a document to govern their educational program. In regard to the basis of growth, this document says:

*Growth takes place through experience.* This is the truth in the oft-repeated statement that "we learn to do by doing." Through actually meeting the situations of life, we learn to live. We also learn to know by doing. That is to say, in the process of living we learn ways of behaving which are good, and other ways which are not good, and which must therefore be avoided. These experiences serve to guide us in meeting future situations.

Experience takes place through responding to situations. By *situation*, we mean all the factors in the environment which in organized forms serve as stimuli to action. Thus I am at this moment responding to such factors as typewriter, light, paper, and more remotely, a chair, a desk, a room with certain other objects in it. There is another significant factor in my environment, and that is the sound of a radio downstairs, constraining me to come and enjoy a half hour of music with my family. The response I make to these factors depends on my purpose, my state of fatigue, my love of music, and such other inward factors. It will be further influenced by such factors as the necessity of finishing this paper to-night, my crowded schedule for to-morrow which must be cleared, my ideal of keeping my work up, and others which may be called to mind. Whatever response I may make to this problem-situation will leave with me a basis in experience on which to meet similar situations in the future. If by sheer effort I overcome my reasonable desire to leave my work for a bit of play, and as a result experience the satisfaction of a completed task, I will be inclined to let this experience serve as my guide in similar situations. If, however, I find that to keep on working is fruitless because my inclination is elsewhere, and as a consequence I lose both the music and the completion of my work, I will probably respond differently another time.

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It will be noted that there may be many and varied factors in any situation. Experience takes place through this reaction to the varied aspects of the total environment, including impersonal nature, other persons, and God. It is activity with meaning.<sup>1</sup>

Growth, as we have seen, does not take place in those circumstances that seem to form an experience. The experience that actually means growth is not external; it is inward. For example, those situations that are connected with religious activities and interests may not produce growth in religious living. They may produce, in fact, just the opposite. Growth takes place when there is a certain intensity of personal interest, a sort of commitment of oneself to the world around, a kind of absorption of the complete personality in the seemingly superficial experiences through which one passes, when there is the assent of the total self to what one does and not a reservation, or objection, or protest within. The conditions under which this kind of experience comes must now be considered. The document already quoted in this connection says:

*Religious education concerns itself with the experience of growing persons.* The only way in which character may grow is through the experience of living. The mere fact that experience is taking place does not necessarily, however, lead to development of Christian character. As a matter of fact, its tendency may be in an entirely different direction. It is the object of education to introduce control into experience in the light of Christian ends. The most educative experience is that in which the less mature are associated with the more mature in the achievement of Christian purposes.

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<sup>1</sup> Book One: *Principles and Objectives of Christian Education*. International Curriculum Guide. The International Council of Religious Education, 1932.

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While learning takes place in every activity which constitutes experience, not all experiences are of equal educational value. The quality and rate of learning is greatly heightened through proper guidance. It is the function of the teacher to select the more significant experiences of the learner, help him to analyze these situations, to recognize the various factors in them, to see the consequence of different kinds of responses to them, to bring to bear on them all factors which are essential in adequate control, and to secure responses in the light of the principles of Christian living. It is through such enrichment and control of experience that the learner builds up the knowledge, attitudes, and habits which will insure a Christian response in future situations of a similar nature. The emphasis is not on giving the learner a fund of knowledge which he may apply on some occasion, but, rather, to center attention upon the life-situations which he is actually facing and leading him to the proper insight and the proper use of knowledge in these particular situations. Out of such experiences he will build up the system of habits, ways of thinking, attitudes, and knowledge which when properly integrated constitute character.

All of the elements that will now be taken up will not, of course, need to be present in every situation, but some of them will need to be.

**A creative share in a process of living.**—In regard to our modern life it has been said: "One of the effects of mechanization and specialization is the closing in of fields of self-expression. . . . Except for relatively small groups, and a public that finds expression in cross-word puzzles, our souls sit on the bleachers. . . . We take our pleasure by suction rather than by expression." Such conditions stultify but do not stimulate growth. There must be an investment of self, a use of one's own powers of hand or mind or personality, an opportunity for one to use

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materials of some sort to bring about changes in the external world, if growth is to take place. That is, there must be a creative share in some vital life experience. It may be the work of a group of young people in drawing up on the blackboard an outline which is to be the policy that the class or other group is to present to the young people's department or the Board of Trustees of the church in regard to some church policy. It may be the development of a chart which is the co-operative work of the group on the history of the Old Testament. It may be preparing baskets for the poor. It may be organizing a small group of college students who are going to refuse to join the military training program of the university. Whatever it be, the individual shares in something that is being done, in some creative enterprise that is under way. As he does, his own life changes, his creative powers are developed, and his attitudes and governing principles of life in the area concerned become established.

**An interest in immediate needs!**—Such enterprises as have been mentioned could all be discussed on a theoretical basis far removed from life. In many cases they are so discussed, and in that fact lies the weakness of much of the church's program. It is possible to discuss the need of Christmas baskets without any regard to the time of year or to the needs of specific people. It is possible to discuss church policies in a vacuum removed from any on-going enterprise in the life of the local church. It is possible for young people to discuss the pros and cons of military training in colleges when none of them has chosen the college he is going to attend and when there is no similar issue in their own lives. While

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there are times, of course, when the consideration of such matters by the creation of an imaginary situation has value, on the whole the results are not nearly so good as when these things are discussed on the basis of genuine and present needs.

**Reaching basic interests.**—It is not always easy to get at the real interests of young people. Sometimes the things that lie on the surface are not in themselves the deepest needs that they feel, and in some cases they may actually deceive us as to what those deeper needs are. For example, a young man comes to his church leader and declares that he has suddenly lost his faith in God. He does not believe that there is a God or that religion has any significance in life. On the surface he seems to need someone to give him a stimulating book on the reasonableness of faith in God or to talk with him in a friendly way, showing him how on a rational basis one can so believe. And this is what many leaders would do. As a matter of fact, a closer contact with the young man's life reveals the fact that there is a clash between himself and his father. The father is an extremely religious man, and in order to satisfy himself emotionally the young man reacts against that for which his father stands. If his father had been an atheist, the boy might suddenly have become a firm believer in God and in the realities of religion. Many young people in the church express doubts and difficulties in regard to religion which seem to rest upon a foundation of intellectual difficulty, whereas their real difficulty may be one of discovering self-expression. They may be finding it very difficult or perhaps impossible to secure in the church a satisfying self-activity, a reasonable recognition, or an adequate



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opportunity. Without knowing the reasons, they express their own discontent by questioning the ideas or concepts of the institution in which they have been unable to find a happy adjustment. If one takes their superficial interest and builds a program on it, he will merely discuss symptoms, while the real cause can be handled only by an entirely different type of program, such as, for example, religious dramatics, creative service, or some other project in which these young people could find a satisfying self-expression. We are constantly warned by educators that the interests that we can easily tap should not entirely determine our program. They may indicate deeper and more serious needs or causes of difficulty.

Leading immediate interests out into other and larger interests.—Principal Jacks has referred to what he calls "the episodic habit of educating." That is the way that many of us have gone about our task. Our program has been a mere succession of interesting episodes. Someone else has called it the "atomistic view of program-making." In less elegant language others have called it a series of stunts. We do *this* because it is interesting at the moment, and then we do *that*, but as to whether *this* has any relation to *that*, or whether they have any relation to a total view of life or to anything larger than themselves, we do not consider. On this point Principal Jacks says:

"I regard the skill of the people—skill of body, skill of mind—as the greatest of humanity's undeveloped assets, . . . self-control and skill always go together. . . . Life must rest upon a certain faith—that *every* human being is endowed with some faculty, some power, some gift that is worth educating, worth developing.

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*"We are beginning to think of education as a lifelong process. The effect of that is profound and far-reaching. Every form of education which stops short at a point, which gets broken off and leads to nothing beyond itself—every such form has been dismissed as inadequate. You have to provide for a lifelong process. You have to form each of your steps so that it leads on to the step beyond, and that means that there are considerable changes in the education of the young, very considerable changes in the stages in the beginning."*<sup>2</sup>

The experience or need with which we deal in our program in any particular moment is most effective when it leads out from the present into the larger ongoing life of the learner. It must be so guided that out of it will grow habits, ideals, and standards that can later be tested out, evaluated, or modified in the light of a broader experience.<sup>3</sup>

This principle of growth applies with peculiar force to work with young people eighteen years of age and above. This is the period when they are moving most rapidly through decisive experiences out into the more settled life of maturity. Considerations of love and marriage, for example, will center around an actual choice that has to be made, around real plans for one's own life so as to fit into the larger interests of home-making, and so on. Vocational choice is certain to come to a head during this period as it never has before. It is related to the experience through which the young person has

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<sup>2</sup> Quoted in *Program Making and Record Keeping*, by Ruth Perkins. The Womans Press, 1931. Reprinted by permission.

<sup>3</sup> See also Bower, W. C., *The Curriculum of Religious Education*. Charles Scribner's Sons, 1925.

## YOUNG PEOPLE'S METHOD IN THE CHURCH

gone, and it carries his ideals and ambitions out into the life of maturity. In this way the experiences through which young people pass and the decisions that they make are charged with serious possibilities for the on-going life.

In many cases it is at this point that the church program has been inadequate. It has dealt with pieces of experience and has often dealt with them in an interesting fashion, but once that piece of experience has been finished, there is no consciousness in the mind of the pupil that it links up with anything else and leads anywhere else. The feeling of futility in regard to any element in a program is likely to be proportionate to the actual needs of the individual for practical outcomes. For this reason many of the activities carried on in a young people's program have been partial in their influence. It is, therefore, all the more necessary that they should lead out into other and larger interests.

**A satisfying introduction to the experience of others.**—Young people do not achieve the most satisfactory growth when their program is limited to their own experience. Although a wisely planned program will begin with and be adjusted to the possibilities of the present experience of the learner, yet consistent growth demands that in following out the leads of present interest the learner should move into an effective introduction to the experience of others.

Such a contact with the experience of others should take full account of the past. Young people have often reacted from the program of the church because it has been too closely wedded to the past. They have unconsciously reacted unfavorably to the

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way in which the church has often lost contact with reality of the present by its absorption in a too intricate consideration of the past. This has had to do sometimes with its interpretation of the Bible, its study of church history, its reaction to the creeds and to the doctrines of the church, and in other ways. Without knowing why they have done so, young people have lost interest in the presentations of past events, and as a result have lost their contacts with the church itself. On the other hand, it is natural that in some cases the church program should move too far in the opposite direction. Many people feel that because the church program has proved ineffective while it was giving much attention to the past, therefore, if no attention were given to the past and every attention were given to the present, favorable results would be secured. As a result of this way of thinking the church has often dealt with a purely current and contemporaneous program. It has considered only current problems, present-day needs, immediate experience, and pressing problems of the moment. The words of a well-known progressive educator describe this point of view. "There is evidence," he says, "indeed that these protagonists of active education are in the grip of the local, the endemic, the near at hand, the immediate. We believe they have been swayed unduly by the over-emphasis that has been laid upon first-hand objectives and have failed to give an adequate rôle to described situations."<sup>4</sup>

Young people do not achieve adequate growth on this sort of a basis. Growth does not arise from ab-

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<sup>4</sup> Rugg, Harold, and Shumaker, Ann, *The Child-Centered School*. World Book Company, 1928. Reprinted by permission.

## YOUNG PEOPLE'S METHOD IN THE CHURCH

sorption in the past apart from its significance to a living and vital present. Neither does it proceed on the wisest basis when it is absorbed in the issues of that living present but attempts to meet those issues without any background or perspective or wide basis of contact with past experience. Young people of this age are at the stage in their development when their intellectual powers are at their highest, and they are thus able to appropriate most fruitfully the experience of the past.

Young people need also a contact with the experience of others in the present. This means that they should come in touch with more than their immediate next-door contemporaries. Their lives are ready to reach out into the experience of people whom they cannot see and have never met but whose achievements they can understand. While their immediate leadership in the pastorate or other officers of the church may take a very narrow view of the race question, for example, young people should not be restricted to that sort of contact. They should have an opportunity to study the lives of people like Kagawa of Japan, Gandhi of India, Jane Addams of Chicago, and others who are living under conditions that present young people can appreciate and who are at the same time taking forward-looking and constructive attitudes in regard to relationships among the races.

In a summer young people's conference a group of young people were considering social problems. They were discussing questions of race relations, housing, poverty, industry, wages, and so on. They were perplexed as to what the wise solution of some of these problems would be. In the midst of their

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discussion they raised the question as to whether Jesus in his teachings had ever had anything to say on these matters. They did not know. They had a vague impression that he had but were in the dark as to what he had actually said. The result was a study of the New Testament with particular reference to the teachings of Jesus. They thus began with a problem that dealt only with the present and with their own immediate situations. The problem carried them out into the wider relationships of the world in which they lived, and finally they found that even in the wider world of the present day they did not have a satisfactory answer to their questions. They immediately began to go back into the past, and out of the past they enriched their knowledge and broadened the basis upon which they could decide such questions in the future.

**A wise use of the appeal of group life.**—In a discussion in the next chapter on the values of membership in a group it will be shown, in the practical and concrete elements of a program, how membership in a group affects character. Young people are responsive to the power of group life. One of the deepest instincts of human beings is the desire to belong to a group made up of other human beings. In the minds of some students of human development this primitive and inner urge to find satisfaction in association with those like ourselves is one of the basic elements in the development of man's higher capacities.

It is no argument against the power of group life to cite instances in which the individual has opposed the standards of some particular group of which he is a member. Such instances are very common, and in themselves they contain elements of important

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educational value. In such a case, however, it will be found that the individual opposes the practices and standards of the group in which he may be at the moment because some other group in which he is a member exercises a more powerful pull upon him than the immediate group.

Young people grow, therefore, in the experiences of their group life, and they will be influenced most by the group in which they have had the most vital experience. The group with which they feel most akin and most at home is the one that will influence them most. The church-school class or young people's society that carries on a half-hearted program and which enlists the interests of its members only partially will find itself handicapped in its results if those members belong to some other group in which they feel more at home. If the nonchurch group approves dancing, for example, and the church group disapproves, the outside group, if it is the stronger, more alive, and the more deeply satisfying, will establish the standards of the members. If, on the other hand, the church group has based its program upon such vital and satisfying experiences that young people feel it to be more important in their lives, it will establish the standards by which these same young people will act in any group outside the church to which they also belong.

**Satisfaction in practice.**—Young people grow by those experiences in which they have had satisfaction. Satisfaction is one of the deep laws of life. It has been proven by extensive psychological study that we all tend to avoid repeating that which we have practiced once with dissatisfaction of any kind, while we tend to repeat that experience through which we

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have gone with satisfaction. This principle has been well stated by another writer as follows:

“Merely repeating an action does not necessarily make one learn it. Some things we learn by doing once. Some we never learn even though we repeat them many times. My four-year-old boy has never learned to wash his hands before meals even though he is required to do it three times a day. He does not like it. On the other hand, he can manage the quite complicated mechanism of an electric train. He has but once forgotten to disconnect the transformer from the switch when through with it. Why? Because he likes trains and all that pertains thereto. *Things which do not bring satisfaction in the doing tend to be eliminated from conduct and forgotten. Those which do give satisfaction and success tend to be remembered and fixed.* Learning should normally be accompanied by satisfaction. Little is to be gained by forcing a child to study his lessons if in doing so we create a distaste for what he is to learn. Constant compulsion to go to church or church school will defeat its own end, for instead of establishing the habit it will more than likely lead to an abandonment of the practice just as soon as the compulsion is removed. Few of us succeed in learning much just through being kept after school to get our lessons. And what shall we say of parents who make their children read the Bible as punishment? It is the least effective way of helping them get it into their hearts. On the other hand, when living is accompanied with joy, optimism, a sense of achievement, the amount of learning will be greatly increased.”<sup>5</sup>

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<sup>5</sup> Vieth, Paul H., *Teaching for Christian Living*, p. 112. Bethany Press, 1929. Reprinted by permission.



## YOUNG PEOPLE'S METHOD IN THE CHURCH

While the above illustration deals with young children the same law applies all the way through life.

**The establishment of standards of living or achievement.**—Young people grow best when they have a certain sense of definiteness in regard to their achievement. They like to think of athletic development in terms of specific stages in the acquirement of skill. For this reason they will learn to swim and dive more easily and effectively when they measure their progress according to certain established standards. The development of the individual through college experience is definitely marked off in terms of certain stages of progress. While these are usually tied up too much with grades, marks, honors, public recognition, and degrees, nevertheless there is a very strong appeal in a life program that can be clearly understood in terms of stages of progress. These standards may involve such matters as the mastery of fields of knowledge, the achievement of certain attitudes that may be regarded as higher, more worthy, more Christian than certain others, and the acquirement of skills that are constantly on a higher level of ability. These, of course, must be developed through self-chosen and self-developed enterprises, but nevertheless one of the essential elements in a growing life is the possessing of some definite life program that can be clearly seen, personally accepted, and progressively achieved.

**Evaluation of present experience.**—Growth does not take place to the best advantage under fixed and arbitrary standards. It is not most satisfactory when these standards are imposed from outside. They do not come best with the authority of some higher body or some external source. They are most effective in

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proportion as they have grown up within the experience of the group itself and have been adopted by the group for its own guidance. This means that there must be frequent periods within the program of the group when there will be given an opportunity for the members to evaluate the progress they have made. They will not judge themselves solely according to the way in which they have reached or have fallen short of the standards themselves, and thus will constantly be moving in the direction of a growing life purpose. As a result of this process of evaluation the members of a group of young people will be making new choices; they will, however, be making them in the light of objectives that they themselves have accepted. The experiences that they have gone through in connection with lower goals will give them a viewpoint by which they may raise the standards themselves. They will thus make new choices on levels of experience that are constantly higher.

### THE CHURCH'S EDUCATIONAL TASK

The discussion thus far lays some severe demands upon the church and particularly upon those who would be leaders in shaping its program. It means that the educational task of the church, in so far as youth is concerned, is to provide and to guide wisely those significant experiences for its young people from which growth in Christian character will most certainly result. To sum up the discussion thus far and to forecast briefly what will be treated in succeeding chapters will indicate what these laws of growth demand of the church and of leaders of youth.

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**A serious facing of the larger issues involved.**<sup>6</sup>—These have been already treated in this book, but they must constantly be kept in mind. Their importance underlies all that has been said and that will be said here about the most fruitful young people's methods in the church. He who is or would become a leader of youth is, in the long run, dealing with no temporary or incidental matters. Immersed as he may be from time to time in the practical problems of everyday life, as the members of his group must face them, he is nevertheless dealing with the present in the light of and as a part both of the past and of the future. The past and the future of the church are both present in the immediate issue with which he deals. The past and the future of human society are both there. The past and the future of the long struggle of mankind's for better conditions of life are both there. The past and the future of the ways of life that we find in Jesus Christ are both there. The past and the future of the kingdom of God which he proclaimed and for which he died are both there. To these larger issues the church must adjust itself.

**A reverent recognition of God's laws of growth.**—These have already been discussed.<sup>7</sup> They can be accepted by the reader in any one of several ways. Some will look upon them as material to be mastered for some sort of test in a leadership training class. Others will learn them in a lip service manner so as to have progressive ideas about which to talk with others. Still others will accept them as indications of the mysterious ways of God with a growing soul, study them more carefully, read and observe regard-

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<sup>6</sup> See Chapter I.

<sup>7</sup> See earlier treatment in this chapter.

## HOW YOUNG PEOPLE GROW

ing the ways in which they operate, test their own methods of work by them, and thus gradually but certainly learn to guide growing young people more skillfully in Christian living.

**Provision for significant group experiences.**<sup>8</sup>—As has been already indicated, young people grow according to deep-seated laws of group life. This fact lays a serious demand upon the church. It demands a restudy of the conditions under which groups of people, of all ages, work together in the church, the social ties that create such groups, the motives that control them, the attitudes of antagonism or of appreciation that are developed through them, the causes that create or destroy them, and the extent to which the powerful influence of their standards accords with Christian principles or violates them. It will then seriously seek to establish those conditions under which meaningful group life can operate toward Christian ends.

**A wise use of the present interests and needs of young people.**<sup>9</sup>—The fact that young people grow amid those experiences that are now meaningful to them gives a strategic importance to their present problems, their actual interests, and the needs that they now feel. These must, therefore, take a new and a central place in the program of the church.

**A utilization of tested methods in teaching and in leadership.**<sup>10</sup>—Teaching is an art as old as humanity. Leadership is equally well embedded in human experience. Out of that long experience much has

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<sup>8</sup> See earlier treatment in this chapter, and Chapter III.

<sup>9</sup> See earlier treatment in this chapter, and Chapters III and V.

<sup>10</sup> See Chapters IV and VIII.

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been learned. The wise leader of youth, at the demand and by aid of the church, will make full and continuous use of this.

A broadening of the experience of young people.<sup>11</sup>—While life begins with immediate experience it ends there only at the risk of stagnation. Growing life constantly widens its horizons. Such is a part of the law of growth itself. This is true for both leaders and young people. Hence, both are constantly moving out into wider loyalties that, while not denying the older and more narrow loyalties, give them a broader meaning.

Thus, in these and other ways to be dealt with in detail in succeeding chapters, God's laws of growth become the groundwork upon which all fruitful leadership of youth must rest.

### SUGGESTIONS FOR FURTHER STUDY

1. The reader or student in a leadership class could study and fill out the chart on the next page. Let it be marked first for some other leader whom he knows well, but for whom he has no strong antipathy or personal affection. Then let him try it on himself.

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<sup>11</sup> See Chapters IX and X.

When I am (or he is) in the situation described in the column below:	I act (or he acts) in one or another of the ways described in the three columns below.		
1. When a member of the class or other group quits attending,	I pay no attention or tell myself that it is hard to hold young people to-day anyway.	I put a "spurt" into my program with socials or some other stunt, so that others will not do likewise.	I visit him or make such contacts as to get acquainted with him, study his needs and see why our group did not help him.
CHECK HERE			
2. When a member tells me he is "fed up" on the church and all it is doing,	I tell myself the fault is in him, or in modern young people.	I attempt to prove to him that the church is a divine institution doing a great work in the world, etc.	I cultivate his acquaintance and seek to find out if he has expected some personal self-expression or help in the church that he did not receive.
CHECK HERE			
3. When my group members go against the church standards (as in amusements) because of the influence of non-church groups,	I give up in despair because no one can compete with worldly conditions to-day anyhow.	I give a lecture on the necessity of keeping ourselves unspotted from the world.	I study the program of my group to see why its standards did not pull more strongly on its members than those outside, and then revise it accordingly.
CHECK HERE			
4. When two members of my group are exactly of opposite spirit and ideas,	I plan my program so as to ignore the special qualities of both.	I say that God must have made them that way.	I try to discover how their environments differed and how our group program can help both.
CHECK HERE			
5. When we have a large attendance,	I congratulate myself on my skillful leadership.	I "take it as it comes," and ignore it.	I ask myself, <i>why</i> , and if the motives were superficial or deep-seated.
CHECK HERE			

## YOUNG PEOPLE'S METHOD IN THE CHURCH

2. The following books will be helpful for further reading:

Book One: "Principles and Objectives of Christian Education." *The International Curriculum Guide*. International Council of Religious Education, 1932.

Book Three: "Christian Education of Youth." *The International Curriculum Guide*. International Council of Religious Education, 1932.

Brooks, F. D., *The Psychology of Adolescence*. Houghton Mifflin, 1929.

Foster, L., *Larry—Thoughts of Youth*. Day, 1931.

Hollingworth, L. S., *The Psychology of the Adolescent*. Appleton, 1928.

Harris, E., *Twenty-One*. Harper, 1931.

Mudge, E. L., *The Psychology of Later Adolescence*. Caxton Press, 1926.

### CHAPTER III

## LIFE ENRICHMENT THROUGH GROUP EXPERIENCE

The deep drives of human life are at least as much social as they are personal. The problems of modern young people all have deeply embedded social rootages. Thus, it may readily be seen that one of the most strategic ways of guiding and enriching the life of the individual is through the enterprises and fellowship of meaningful group life.

THERE was a group of young people in one of the "first churches" of a certain town, which may have been any church in any town. Through the changing years the cross-section of economic ability had become broader, so that at that time part of the membership lived in Hills and Dales, the wealthy part of town; a part in Walnut Hills, where the middle class resided; and the remainder lived on the West Side, the home of the poor. Needless to say, there were "cliques" in that church. The folk with money made the decisions and took the important places; the people without money were feeling less and less at home.

Then one day a young man came to the church who found it in his heart to do something for the young people. Up to that time there had been little for them. They "sat" in the church school, but few of them could endure the zero condition in the church service. There was a young people's society



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made up largely of those who had been young people some summers previous.

This young man tried to have a hike for the young people of the church. One of the wealthy elders said, "My friend, you cannot do that, for the young people of Hills and Dales and the West Side will not mix." The young leader had his hike, and twenty young people, most of them representing Walnut Hills, came. He had the middle class. He decided to get the other two segments of the youth life of the church.

For three years he worked. He worked with individuals. He sent young people to summer conferences and camps. He got the men of the church to give up the basement so as to start a youth department in the church school. After a time he was able so to interpret worship that wealthy and poor young people worshiped together, played together, served together, and lived together without being conscious of a difference in economic levels. The group has accomplished more than this. They studied the whole social order which is responsible for creating these different levels and helped young people to evaluate it in the light of Jesus' teachings.

The writer visited this group recently one Sunday morning during a worship service. The leader was a son of a millionaire realtor, and the pianist was a beautiful girl who lived on the West Side. A boy from Walnut Hills was sitting by the writer. At the close of the service he remarked: "We have a wonderful group here and a great spirit. You know, the boy who led the service is the son of a millionaire, and the girl who played the piano the daughter of the church janitor. They are engaged. Money is

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incidental in this group; the ideals of Jesus are what count."

The power of social control as it operated in a large number of activities which engaged the united interest of all the members of the group had resulted in this favorable spirit. If a group of young people worship together, play together, serve together for a time, the artificialities which so often cause divisions and classes are crowded out, and in their place comes a deep appreciation for human personality.

John Dewey, in his recent book, *Individualism Old and New*, says that if we ever hope to redeem individuals, we must redeem society. We can paraphrase his thought by saying that the best way to save a young person is to save his group, for most individuals are greatly influenced by the social groups of which they are parts.

It is an interesting adventure to observe a young man to whom worship is unreal and to whom competitive athletics are a lure, enter into the experience of a summer camp. He joins in the worship at the vesper hour, and soon feels the power of something new in worship. Soon he looks forward to the evening trail to the vision hill, and as he makes his way, he wonders how he got along thus far in his life without the uplift of such an experience as this. Competition in sports had been his only real motive to play hitherto. Now, as he catches the new spirit of play, and as he faces the challenge of building an economic order so as to remove the competitive element, he is heard advocating: "We don't need shields and points. Is it not enough to play for the love of the game and to give joy to others?"

Such a person gets something out of participation

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in a group which can be secured in no other way. Man is no solitary animal like a cat. He spends most of his waking hours in a social setting, and that may be one reason why he is influenced so much by the ideals, purposes, and activities of his group.

In this connection, it should be said that by "group" is meant the conscious coming together of individuals for the accomplishment of definite results. A group is an organization of minds and spirits. If that fact is kept in view, its possibilities will be more likely to be realized. For the fact is that minds in activity together will respond, reason, and imagine in ways similar to individual minds but with enough additional elements in the process to make it a specially stimulating and enlightening one to all involved. It is these additional influences which it is most important to discover and use.

### VALUES OF MEMBERSHIP IN A GROUP

Some of the values which are inherent in group membership will now be considered.

Membership in a group satisfies inherent urges of human life.—One must remember that people, no matter of what age, live and move in groups in obedience to certain laws of human behavior, and that if he is to deal effectively with individuals, he must deal with them as members of groups rather than as abstract individuals only. It must not be overlooked, of course, that the individual is real; he is a self, growing toward maturity, and changing himself as he changes and improves his world about him.

Of one thing the leader may be certain: the individual, if normal, seeks happy and satisfying fellowship in group life. If, for any reason, he fails to win

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his rôle in a group, he will be unhappy and may become seriously disintegrated. The sociologist tells us that man normally demands membership in group life because of original urges in his nature to satisfy such wishes as:

1. The wish for new experience.
2. The wish for security.
3. The wish for personal recognition or personal response.
4. The wish for public recognition or dominance.<sup>1</sup>

Also, some sociologists feel that the individual seeks membership in that group in which he has a sense of the kindred spirit and the like mind.<sup>2</sup> On the other hand, there are those who feel that the individual seeks fellowship in a group not to have fellowship with those of like mind, but to achieve the harmonization of difference through interpretation.<sup>3</sup> There are young people who seek the experience of fellowship with those whose personalities and whose stations in life differ from theirs. To share forbidden experiences vicariously seems to be soundly compensating. For a poor person to belong to the same group to which a wealthy person also belongs, for example, has its compensations.

The church leader can readily see that if he can build a vital group life in which his young people can participate with satisfaction, he is satisfying inherent urges of human personality. Thus, he has taken his first step in building Christian personality.

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<sup>1</sup> Thomas, W. I., *The Unadjusted Girl*, pp. 1-40. Little, Brown & Company, 1928.

<sup>2</sup> Giddings, F. H., *The Principles of Sociology*, pp. 304-312. The Macmillan Company, 1926.

<sup>3</sup> Follett, M. P., *The New State*. Longmans, Green & Company, 1918.

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Most personal problems have social rootage.—Not only do young people seek membership in a group, but most of their conscious problems and difficult issues have a social rootage. For example, the matter of vocational choice is fundamentally a social issue. The same is true of the problems of sex, friendship, unemployment, home-making, and conflicts of one sort or another. Problems of philosophy, religion, war, and peace are essentially social. Indeed, it is impossible to tell where the individual self leaves off and the social self begins, for they are a part of the same seamless fabric woven out of two powerful strands of human life—the person's original nature and the environment with which he interacts.

Group treatment of a problem provides subtle technique.—Since the problems of young people have, in a large measure, social rootage, it may follow that one of the best methods of treatment may come through the channels of group thinking. There is something subtle about the creative thinking of a group. To be sure, certain problems will need to be dealt with in a personal way, but in carrying out a program of constructive action, the individual will need the influence of others who are working toward the same goal.

For example, a young man has little confidence in his ability. He finds himself suddenly caught up in a vital group program. Soon he is doing things and carrying responsibility; consequently, in the doing of things he finds confidence in himself. Almost without his knowing it his problem is solved by himself in an opportunity provided by group life.

The leader of youth sees the principle underlying the above illustration constantly at work. He sees

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individuals grow as the thinking moves from issues that are immediate to those that are larger and more nearly universal. As an illustration, a young man faces the problem of military training. He joins with a group for a number of successive Sundays in a consideration of the issues involved in building a friendly world. The group helps him clarify his thinking and it also strengthens his convictions. He starts out on a campaign to persuade his university to abolish military training. A young lady faces with her group the liquor problem and evaluates Prohibition as a method of control. The group thinking and decisions have a significant effect upon her. She arrives at a decision which is not hers alone, but the result of the creative thought of all. Certain parents in a certain church were conservative enough to want their young people to keep the Sabbath holy. But they did not get very far because they themselves were inconsistent. Then the group of which their young people were members entered upon an earnest investigation of the meaning of Sunday and what they could do on that day. After eight sessions of creative thinking, these young people achieved insights in the meaning of Sunday and made decisions with respect to a program of action which far surpassed the negative protestations of the parents.

The power of co-operatively determined group goals upon the everyday living of young people cannot be measured. This is true irrespective of the quality of those goals. So, it is the task of the leader of young people to help his group arrive at sane and workable goals of Christian living and then use these goals as criteria for the evaluation of all experience.

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Group life gives a setting for creative activity.—The members of a group are a number of individuals who form a little community, so to speak, not only to satisfy social desires, but to face common problems, to share new experiences, and to follow together the lure of the unattained. The group then forms the setting for creative work. The choice of group goals, the solution of problems, the planning and carrying out of activities, the determination and management of group procedures all call for creative work. Any careful observer of young people's work will readily accept this as a fact. Recently the writer sat with a group of young people who were planning a banquet. The leader of the group was a young man. The secretary was a young woman. There were twenty young people in all with only two adults. Out of the co-operative thinking of that group came many new ideas, new appreciations, new plans. Not only was the experience creative; it was likewise thrilling. An Easter-morning sunrise service in a certain city was planned, promoted, and led by a group of young people. It challenged the energies of young people and gave them the joy of achievement. More than thirty-two thousand persons were present. The imagination of a city had been captured by the creativity of a group of young people. A youth group is a stage on which young people act out in their own particular rôles the drama of the abundant life.

The whole is greater than the sum of its parts.—In conclusion it may be said that in group thinking and group action the new ideas evolved are more than the sum of the individual ideas which may have been offered by the individual setting above. All

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experience shows that the stimulus, fertilization, criticism, and suggestion of group participation in the thinking process produces a new idea, a creative contribution, which will be distinctly superior in practical value to ideas evolved in any other way. Not only that, but the process of reaching these ideas is such that, in a unique way, it becomes quickly and thoroughly a part of the working motives and active influences in the mental life of those who have been a party to reaching it. Thought and action are wedded more closely than they are when the thinking activity is isolated and subjective.<sup>4</sup>

### BUILDING A MEANINGFUL GROUP LIFE

One of the first tasks to be faced by a youth leader is the building of a meaningful group. It is the purpose of this section to set forth some of the principles and procedures which enter into the work of a significant group.

Such an enterprise will take time.—Some of the best leaders say that it takes from two to three years' time to lay the foundation for a real working group. The group is built as the members of the group share in common enterprises. One capable and popular leader, for instance, gives this report:

I started out with my youth group at the time when they had learned to depend on a leader to make their plans and to do their thinking for them. But I discovered as soon as I began that out of seventy or eighty young people, there was only one who had very much concern for what happened in the group. The rest were in it just for the fun they were getting out of it. Even

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<sup>4</sup>For a more detailed treatment of this idea see Tead, Ordway, *Human Nature and Management*, pp. 185-190. McGraw-Hill Book Company, 1929.



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when members of the group were given an opportunity to take active part in some capacity, they either treated it lightly, or refused entirely to participate. When we got to the point where they were willing to share, they seemed to have such limited skill in taking their part. Worship to them was just a perfunctory experience. Nothing, in fact, went deep. We sent some representatives away to summer camps and institutes where they found new reality in young people's work and where they discovered the joy of active work. These young people on returning to the group in the fall were able to give the other members something that I had tried to give them and had failed. As they went on, the group had some significant experiences which opened up to them gradually the joy of carrying the burden of the program themselves. The thrill of discovering new ways of doing things, and the high experience of doing those things resulted in new vision and new insight to their group. The time finally came when there was a real identity to the group, when there were some deep loyalties, and when my relationship to the group became more and more one of advisor and guide while the work was being done largely by the members. All this took three to four years.

This quotation from the report of one leader is a good portrayal of one of the first principles which should be kept in mind by the leader who is interested in building a vital group.

**Common goals are necessary.**—As the process of building a vital group goes forward, common goals will become necessary. Each individual young person in the group, of course, will have his specific interest and needs; but in order to have a group there must be some general objectives which will help to chart the direction in which the group is moving. Furthermore, it is essential for the group to have these goals in order that important areas of

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life may not be overlooked. These goals can best be built out of the interests and needs of the group. It will be necessary, of course, to check these goals against the goals worked out by those who have made a more comprehensive study of the experiences of young people.

It may be well at this point to notice two different statements of goals as illustrations. Harry Thomas Stock, in his book, *Church Work With Young People*, lists the following as possible goals in young people's work:

1. To help young people to understand the nature of religion and the meaning of Christianity.
2. To aid in facing the ethical and social problems of the immediate present and the far future.
3. To create an intelligent and active loyalty to Christian ideals.
4. To help young people gain power to do what they know to be right.
5. To assist young people in becoming intelligent world-citizens.
6. To provide opportunities for sharing in significant service.
7. To train for future Christian leadership.<sup>5</sup>

Under "Secondary Objectives" he lists the following:

1. Providing a wholesome social fellowship.
2. Furnishing an opportunity for co-operation with adults in the general program of the church.
3. Co-operating with other Christian young people in the community and throughout the world.<sup>6</sup>

Another statement of objectives has been developed and adopted by the International Council of Religious Education. While these are worked out in

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<sup>5</sup> Pages 5-15. The Pilgrim Press, 1929. Reprinted by permission.

<sup>6</sup> *Ibid.*

## YOUNG PEOPLE'S METHOD IN THE CHURCH

greater detail, there is listed here only a brief summary:

1. Christian religious education seeks to foster in growing persons a consciousness of God as a reality in human experience, and a sense of personal relationship to him.

2. Christian religious education seeks to develop in growing persons such an understanding and appreciation of the personality, life, and teaching of Jesus as will lead to experience of him as Saviour and Lord, loyalty to him and his cause, and manifest itself in daily life and conduct.

3. Christian religious education seeks to foster in growing persons a progressive and continuous development of Christlike character.

4. Christian religious education seeks to develop in growing persons the ability and disposition to participate in and contribute constructively to the building of a social order throughout the world, embodying the ideal of the Fatherhood of God and the brotherhood of man.

5. Christian religious education seeks to develop in growing persons the ability and disposition to participate in the organized society of Christians—the church.

6. Christian religious education seeks to lead growing persons into a Christian interpretation of life and the universe; the ability to see in God's purpose and plan a life philosophy built on this interpretation.

7. Christian religious education seeks to effect in growing persons the assimilation of the best religious experience of the race, pre-eminently that recorded in the Bible, as effective guidance to present experience.<sup>7</sup>

The committee on religious education in the church or a committee from the young people's department, including representatives from the young people's classes, should give very careful attention to the matter of goals. As previously stated, these must be formulated in light of the needs of young people.

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<sup>7</sup> These objectives are amplified by Paul H. Vieth in his book, *Objectives in Religious Education*. Harper & Brothers, 1930.

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There are some needs that are universal; there are others that are peculiar to a local group. Some of these are in a very peculiar way personal; others are common to all the members of the group. Some of them have particularly to do with unmarried people; others concern those who are married.

If the group has common goals, then it is likely that as time goes on they will have common interests. Their interests will grow and enlarge as they have on-going experiences together. Of one thing the leader may be certain—he can only build a meaningful group as vital interests and needs in relation to common goals are taken into account.

The group must provide for meeting immediate needs.—No vital group can be built if the immediate needs of the members of the group are not met. This does not mean that the leaders would be satisfied with taking care of the immediate needs, but it does mean that the point of departure must be with them, and then as the work of the group develops there will be opportunity to move on to more distant and more universal needs.

One group of young people, for instance, said they did not care to study the Bible; what they wanted was to talk about personal problems. The leader was wise enough to follow their suggestion. They started out with the question of the profit motive in industry. From that they went to a discussion about unemployment. And so on throughout the year they dealt with one issue after another. After they had done much thinking in these different fields, they finally came to the conclusion that before they could go much further, they needed to decide what the goals of living were. It was then that they turned

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to the Gospels to find out what light they could get from the teachings of Jesus. Into this study they entered with real interest. They found after all that the Bible had a place in their thinking. It did take them a little while to discover it. The leader was wise in being willing to wait until the group felt the need of this investigation.

The young people in this age, 18-23, have very real needs. The following is a statement of some problems which indicate some of the needs of young people in various fields of experience.

### 1. In Industry and Employment.

- (a) Standard of conduct among fellow workers.
- (b) Earning a living.
- (c) Competition in industry.
- (d) The profit motive in industry.
- (e) Is Christianity practicable in industry?
- (f) Question of unemployment.
- (g) Where to live.
- (h) How to live on a limited income.

### 2. In a Philosophy of Living.

- (a) Genesis and Evolution.
- (b) Understanding the Bible.
- (c) Suffering and the love of God.
- (d) Prayer in our modern world.
- (e) The life and teachings of Jesus.
- (f) The individual in the machine age.
- (g) Understanding immortality.
- (h) Integration of personality.
- (i) Philosophy of right and wrong.
- (j) Relation of freedom and duty.
- (k) Freedom and law.

### 3. In College Life.

- (a) Who should go to college?
- (b) The purpose of college.
- (c) If not college, how prepare for life work?

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### 4. In Sex and Family Life.

- (a) Knowledge of the biology of sex.
- (b) Problems of engagement.
- (c) Economic factors and the postponement of marriage.
- (d) Problems of adjustment in marriage.

### 5. In Choice of a Vocation.

- (a) Steps in the choice of a vocation.
- (b) Christian motives of vocational living.
- (c) "The Call" in a vocational choice.

### 6. In Relations with Adults.

- (a) Getting along with parents.
- (b) Youth emancipation from adult dominance.
- (c) Relation of adult leadership to self-direction of young people.

### 7. In the Church as an Institution.

- (a) Why join the church?
- (b) The meaning of the sacraments.
- (c) Why have denominations?
- (d) Improving the worship service of the church.
- (e) Modern weaknesses in the church program.
- (f) What should be the purpose of the church?<sup>8</sup>

It will be noticed at once that this is by no means a complete list of the problems of young people, but it is included here merely as an illustration of some of the issues that must be taken into account if the experience of a group is to be real.

Members of the group must share in initiating plans and carrying them through.—The most difficult type of leadership is that which aims to motivate the

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<sup>8</sup> This listing of problems is a summary of an "Analysis of the Experience of Young People," made by Roy A. Burkhart. In this study young people themselves listed their own problems.

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creative effort of the members of the group. It is very easy for a leader to think he is giving young people an active part when in reality they are simply having a chance to approve what the leader himself wants. The experiences of a group cannot be the most meaningful so long as the leader does the thinking and the planning. They take on vitality as they grow out of the actual effort of the young people themselves and as they are carried out by them. It is a well-known fact that the individual has interest in a thing to the degree to which he invests his energies and thoughts in it.

There are many methods a leader can use in providing this important essential. For one thing, he can work with individual young people in motivating them and in giving them guidance. In the second place, he can be willing to have the leadership imperfect until the skills of young people who are leading can be refined. And, in the third place, he must have patience to wait until there is a group readiness for participation. As has been briefly pointed out, this takes time.

**Organizing a group.**—It frequently happens that an organization is formed first, and then the leader looks around for things to do by which the newly formed organization can be utilized. Such is not the correct procedure. It should be kept in mind that organization exists for the sake of the program instead of the program for the organization. The purpose of organization has been defined as follows:

1. Organization is in itself a means of grouping the leadership ability of youth.
2. Every successful group seems to be organized, and youth wants to be successful.

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3. Organization distributes responsibility and provides for co-operative participation by youth and leaders.

4. Organization is the vehicle needed to carry the program, and is the best means of getting things done.

5. Organization is more than a means for getting the program into action. It is an integral part of the program itself.<sup>9</sup>

In Chapter VI of this book a more detailed discussion of procedures in organizing young people's work is given. If a group is to be effective, there must be a definite procedure determined by the group itself as a means of realizing the chosen goals.

**Discovering needs and interests.**—The leader must know the deeply rooted interests of young people for two reasons:

If he is going to get young people to devote their lives to the extension of the kingdom of God, he must help their present interests and their purposes to grow into the kind that will motivate a life in the Kingdom. A very practical reason is that unless he is able to interest them, they will leave the group.

The following suggestions for discovering interests and needs will prove helpful:

1. *Exploratory Discussion.* This method merely means that the group meets at some suitable time, preferably at its regular Sunday session, and faces some of the issues and needs in which the members are really concerned. In this device the leader may make a preliminary statement something like this:

"We are looking forward into our year's work and all of us want our program to be really worth while. It can only be so as it actually meets those problems

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<sup>9</sup> *The Christian Quest*, pamphlet 4, *How a Leader Uses Organization*. The International Council of Religious Education, 1928.



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and issues of our lives which concern us in everyday life.

"We also have an obligation to our community and our world to face squarely some of the issues involved in building a Christian social order. What are some of the things which you feel to be important? Or, to put it in another way, What are some of the things you want the program this year to do for our group?"

A blackboard should be available on which statements from the members regarding their own needs and problems can be written, so that all the declarations may be available for the whole group, and the discussion thus be made easier.

Another type of exploratory discussion provides that a list of possible interests is written on the board or mimeographed, and the members of the group, with this list before them, enter into a co-operative investigation of the importance to them of the items listed. After they have checked those on the list that concern them, they can be led to add other issues which are not included.

Such a list is often formed by asking each member of the group to write briefly on a piece of paper the problems and interests which he would like to have included in the list. In this way there is included both the individual and group contribution in the procedure.

2. *Check Lists.* A list of possible interests of young people such as the one described in the foregoing paragraph is distributed among the young people, and each young person is given an opportunity to check those interests which primarily concern him. The study is made of all the checkings, and the prob-

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lems of highest frequency are selected as a basis of consideration for the program.<sup>10</sup>

3. *The Personal Interview.* There are a number of types of interviews which are used by leaders of young people. The charting type of interview is perhaps the most fruitful as a procedure in getting at the interests and needs of young people. There is, for instance, a Five-point Scale of Individual Growth published as a part of the Christian Quest series and available at any denominational publishing house, which has been used by many local leaders in getting at the interests and needs of the individual members of a group. This chart covers such areas of experience as health, education, economics, vocation, citizenship, recreation, and specialized religious activities. The plan used with most success is for the adult leader to have individual conferences with members of his group when they go over the chart together. Needs and interests of the individual come to the surface as they go over the chart. The leader should make note of them. This same procedure, of course, could be used with such a schedule as *How Do You Feel About It?* although it is very much different from the Five-point Scale of Individual Growth.

Of course, if the leader is easily approached by the members of his group, he will have from time to time informal talks in which real interests and issues being confronted by young people will be made

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<sup>10</sup> Among the best check lists that have been used recently are two prepared by the Department of Epworth League and Young People's Work of the Methodist Episcopal Church, entitled *How Do You Feel About It?* and *Questions I Want Answered*. These can be secured from 740 Rush Street, Chicago, at one cent per copy.

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known and he should keep these in mind as the general program is planned. It is important, of course, that the leader always remember to keep confidences. Individual needs can be met without using names or being too specific. Young people have imaginations and can make application of truth more easily than adults may suspect.

4. *The Case Study.* Interviewing considered as a process of discovering needs soon leads to that prime essential of all successful social and religious work, the case study. The case study has long been a valuable instrument in the hands of successful social workers. Mary E. Richmond's *Social Diagnosis*, dealing with case-study methods, is a valuable contribution to the more subtle and human aspects of life. Every leader of young people should be acquainted with this book. It may not be necessary or feasible for the available local church workers to use the case study as extensively as does the social worker, but a few such studies thoroughly made each year, plus as much data as can be accumulated on each individual, will revitalize interest in any group. As a method of discovering needs and interests, the case study has no equal. A complete study of an individual would include:

- (a) Physical and medical features—health, strength, physical features, special abilities, organic characters.
- (b) Emotional history.
- (c) Character traits, habits, interests.
- (d) Temperament traits.
- (e) Heredity and early life.
- (f) Mental characteristics.
- (g) Social contacts, home background, work or play, environment, type of people, church.
- (h) Conflicts and accommodations, membership in

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vital interest groups, participation, attitude toward groups, experience or conflict, behavior in a pinch.

(i) Life philosophy, life purpose, dominate wish or wishes, practical plans for achievement of these, integration of ideals, progress in the Christian life.<sup>11</sup>

That leader has insight and wisdom who keeps a careful record of each member of his group. The case study such as has just been described would be one of the most important items in that record. Records of individual conferences should be kept as well as other information about the individual. This, then, in the last analysis, would be a case history of the individual.

5. *The Analysis of Interests.* Another type of procedure which could be used in connection with the discovery of interests and needs is the analysis of interests. One of the best instruments that has been prepared is available at The University of Chicago Press. It was prepared in 1928 and can be secured from Dr. W. C. Bower, Divinity School, University of Chicago, Chicago, Illinois. The leader may not want to use this instrument as it is, but should have a copy as a resource as he prepares one for his own use.

6. *The Group Record.* In the matter of beginning with the experience of the learner, care must be taken lest the procedure of the group results in a random affair which gets nowhere. As one leader describes it, "We have just been going around the bush." Continuity in the experience of the group should be carefully maintained, and the leader should keep a record of the work done week after week. He should watch for suggestions as a given problem is being

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<sup>11</sup> McCaskill, Joseph C., *Theory and Practice of Group Work*, p. 90. Association Press, 1930. Used by permission.

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discussed so as to lead constructively from one issue to another. In fact, some groups have gone so far as to have a detailed record kept. They have what they call recorders, who take down not only the minutes of the business session, but also detailed minutes of the discussion. These are preserved in a record book; thus as new work is planned, the past experience of the group is always available.

A leader should also keep cumulative observations. A good illustration of this is *The Boy's Work Tool Chest*, which has recently been published by the Association Press. This carries cumulative observations one step further and records in chart form many kinds of information that might be obtained in group discussions, personal interviews, and case studies. It also provides a way of recording observations that might be made from time to time of individuals as they come in contact with their fellows or participate in the group program.

7. *Other Devices for Determining Interests and Needs.* It should always be remembered that there are certain interests and needs that are universal, and that if a leader is close to the members of his group, he can pretty accurately diagnose their interests and needs and so have in mind constantly certain general trends which the program must continually take. The leader should always center upon the general goals and objectives toward which he is working and thus not be lost in the small details of minute experience. While these details must be taken into account and form a picture of the whole, he must, however, keep that picture of the whole in his mind else he will be guilty of taking detours which will cause loss of time and perhaps of interest.

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Translating interests and needs into program.—The group cannot stop with a discovery of the needs and interests of members. These needs and interests must be organized into some fruitful program or procedure that will take into account the matter of sequence and also be cumulative. In other words, some method will have to be discovered by which the interests and needs can be arranged in a working sequence. The group must start at some point. Each interest or need should be so organized that the members of the group will see its relation to the whole curriculum of the group. Proceeding on the assumption that learning must take place in concrete experiences and situations, it is obviously impossible, even though it were desirable, to deal educationally with every concrete experience that young people have. For one thing, there would not be sufficient time. There are situations without number with which the individual must deal. At the same time the number of teaching and educational situations is limited.

It is necessary, therefore, for the leader and his group to decide upon some plan by which an issue or need may be selected for group consideration. The International Council in its curriculum process has been using what is called the "Eleven Areas of Experience." This is available in *The International Curriculum Guide* and may be secured from any denominational publishing house or from the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois. These "Eleven Areas of Experience" are so-called types of experience to which almost any conceivable experience can be identified. Another plan has been worked out at

## YOUNG PEOPLE'S METHOD IN THE CHURCH

the University of Chicago under the supervision of Dr. W. C. Bower, in which the total range of experience of young people is listed as far as is possible, and then in addition there is a statement of types of experience which are the basis of the units of curriculum. This study can be secured from the Divinity School of the University of Chicago. The leader will find it valuable.

What criteria should be used in the selection of interests and needs for the group programs? Doctor W. C. Bower suggests the following:

1. First of all, they should be real issues to young people. They must not be what the members of the group may think the leaders want them to say, but they must be vital issues that the members are facing in their on-going lives.

2. The issues selected should be representative. If representative issues are selected, it will be possible to so generalize their outcomes that wide ranges of typical issues will be brought into view so that the number of issues to be dealt with within the limits of the teaching opportunities will be manageable. An understanding and mastery of the issues of living cannot be guaranteed by random selection.

3. The issues which are selected should be problematical. Some interests and needs are too obvious and too routine to merit additional treatment. Attention should be focused upon those interests and needs that involve real issues. This is the condition of reflective thinking, of evaluation, and of choice, the qualities of an experience that is lifted to a creative level.

4. The issues selected should be, as far as possible, rich in content. Some issues are thin and their

## GROUP EXPERIENCE

compass is quickly exhausted. Others are far-reaching in their meaning and have real significance. Of great importance in the matter of content is the vast amount of racial experience which a situation is capable of absorbing.<sup>12</sup>

The ranking of interests and needs should have the attention of the leader. It is not sufficient that interests and needs be selected for treatment by the group. They need to be ranked in some sort of a working sequence so that a treatment of them will lead logically from the one to the other and so on. This is very important. It may be that as the group launches into a given issue, the leader will discover a need for a change of the sequence. Life is, after all, an interwoven web and any unit of experience has its relation to some total behavior pattern. So as a group digs into an issue, they may suddenly discover a need for the treatment of some other issue, or a real interest may be aroused in some other interest which will offer basis for a re-arrangement of the sequence. Any group procedure should be flexible, though not careless.

After the issues have been arranged in a working sequence, then each one should be prepared for a group treatment. This will involve judgments as to the best way in which to approach a given issue. The procedure apparently will get its general pattern from the steps in a thinking process. The leader may well make a study of these steps as they appear in such books as: Bower, W. C., *Character Through*

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<sup>12</sup> For a further discussion of this item, the reader should study *Character Through Creative Experience*, Chapter V, by W. C. Bower, University of Chicago Press, 1930; McCaskill, J. C., *Theory and Practice of Group Work*, pp. 101-106. Association Press, 1930.



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*Creative Experience*; Sheffield, A. D., *Creative Discussion*; Dewey, John, *How We Think*. These will be discussed in some detail in Chapter IV of this book.

There are times when it is the task of leaders to raise unfelt needs to a conscious level. There are even times when he must by one method or another help the group to become aware of the importance of dealing with a given issue.

How, then, can a leader and his group take all these discovered interests and needs and block them out into a program? This is the next important step to take. It must be taken wisely and cautiously.

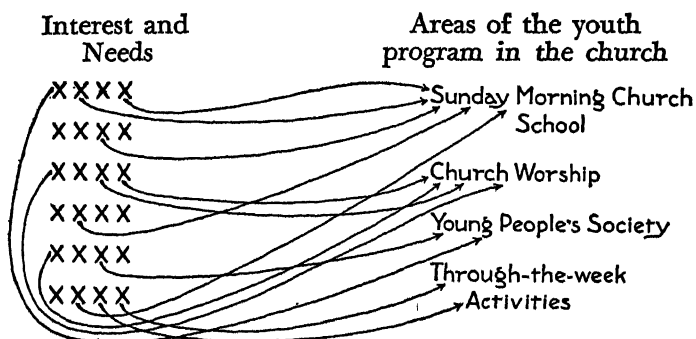
Three principles should be kept in mind in connection with this step:

First: The total scope of the youth program should be covered in this planning.

Second: The planning should take place in light of the church's entire program.

Third: A continuity of experience must be provided for.

Here is a simple chart which has as its aim to illustrate the above principles:



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Most groups cannot work out their curriculum. They can, however, choose from available materials, those that come nearest to meeting the needs for a given period. When courses of study are once chosen on such a basis, great progress will have been made.

A more detailed discussion of this idea appears on page 193 on the subject of organization. As a group of young people plan their program in light of the total program of the church they will get a sense of the whole outreach of the church.

With this discussion now as a background, the leader is invited to look into a more detailed discussion of some of the elements in an all-round program of Christian education for young people.

### ELEMENTS IN AN ALL-ROUND PROGRAM OF CHRISTIAN EDUCATION

It is merely for the convenience of the reader that these so-called elements are used. The elements all interact upon each other. After all, worship should enter into all phases of the group experience. The same is true of service. The same, after all, is true of problem solving. There follows in this chapter a discussion of some of the common elements in a program of young people's work.

**Worship.**—Worship is the heart of any youth program. Whenever any experience of any sort whatsoever is seen and judged in its relation to the total meaning and worth of life in terms of one's responsible relation to God, be it in the family, in industry, in vocation, in recreation, in intellectual pursuits, there experience takes on the religious quality and the members of the group have a worship experience.

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Very often leaders and young people make the mistake of thinking of worship as something which is identified with a place. Worship should be that quality or sense of value which enters into all experiences of young people.

A group of young people were concerned with the task of building a friendly world. Several members of the group were students in state universities where military training was compulsory. The group wrestled with the issues involved in the problem. Finally, after utilizing every possible human resource, some young person said, "We are on holy ground—let us pray." That group really worshiped, because the members who made it up had a sense that they were in a partnership with God in the work of making the world better.

Very often leaders have helped young people see the right way. They have opened up to them truths and ideals and great Christian purposes, but they have failed in helping them find resources to live up to the highest they know. Worship is very definite aid at this point. No one knows of any greater resource for living than the resource that comes through worship.

Now, in the light of this obvious fact, it is lamentable to discover in many churches that there are poorly planned and poorly led worship programs. Young people go to church, as it were, to see the star of Bethlehem and all they can behold is an electric light bulb. Young people of the later adolescent period are going through periods of doubt and cynicism and question. It is only the program that is full of reality and which gives them resources for living that can have a part in their interest.

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There never was a day when the minds of young people were more open to the spiritual avenues of living. There never was a time when young people were more dissatisfied with their world. It may also be said that there never was a time when young people had a higher idealism and a greater devotion to the way of Jesus. If these energies, emotions, and intellects are to be harnessed for the building of a Christian world, the program of young people's work must be filled with spiritual dynamic and with clear vision. If it fails in its mission to help young people achieve a real appreciation of worship, it is certain to fail in its total task.

An observer sat in a young people's department recently and was helped by the high experiences of worship which were being shared in that group under the leadership of a boy who was well trained to lead. It was apparent that that group had had many great experiences together. A young man sitting beside him casually remarked at the close of the worship service in his characteristic way, "If I could not come here every Sunday, I don't know what I should do." As it happened, this young man was an employee in a great industrial concern in that city and he felt the need of some resource for living; in his young people's department he got that need satisfied. When a group has the reality possessed by that group, contests and other artificial means for enlisting the loyalties of young people are not needed.

### 1. *The Fine Arts of Worship.*

By fine arts of worship is meant both the materials of worship and also the experiences which the use of these materials provides:

(a) *Music.* In worship emotions are aroused.

## YOUNG PEOPLE'S METHOD IN THE CHURCH

Purposes and attitudes are developed and created and feeling is stirred with the struggle for expression. There is a felt need on the part of the worshiper for a language of worship to express his religious feelings and aspirations. As no other element in worship music provides this most necessary avenue of expression. Music not only expresses emotions and attitudes but also creates them.

It is necessary, therefore, that care be taken in the selection of the hymn book of the highest quality available. The singing of hymns is perhaps the most common and the most inspiring part of worship outside of prayer itself. The hymn tune should be majestic, simple, and artistic. The words should be beautiful, lyrical, and literary. The hymn themes should be suited in thought and meaning to the interests, needs, and capacity of young people. Hymns should always stimulate young people to their loftiest ideals and noblest purposes. As far as possible the theology expressed in the hymns should be in harmony with the best thinking of the group. Such hymns as the following are always popular with the young people's group and should be used meaningfully:

A Mighty Fortress Is Our God  
Awake, My Soul, Stretch Every Nerve  
Break Thou the Bread of Life  
Dare to Be Brave, Dare to Be True  
Day Is Dying in the West  
Dear Lord and Father of Mankind  
Faith of Our Fathers  
For the Beauty of the Earth  
God of Our Fathers, Whose Almighty Hand  
God of the Earth, the Sky, the Sea  
God Send Us Men Whose Aim 'Twill Be

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Holy, Holy, Holy, Lord God Almighty  
I Would Be True  
In Christ There Is No East Nor West  
O Jesus, I Have Promised  
O Master, Let Me Walk With Thee  
Take My Life and Let It Be  
This Is My Father's World  
Where Cross the Crowded Ways of Life  
Jesus Calls Us O'er the Tumult  
Just As I Am, Thine Own to Be  
Lead On, O King Eternal  
Lord, Speak to Me, That I May Speak  
Now the Day Is Over

When a local church is ready to purchase hymn books, a careful study of the best ones should be made. It is always advisable to seek the guidance of the denominational leaders in this important question.

Instrumental music and chants have a part in the worship experiences of any group. An organ or piano prelude should never be a mere musical accompaniment to the usual conversation preceding the service. The value of the musical prelude is in preparing the worshipers for worship.

The question is often raised as to the value of an orchestra in a worship service. Violin music, if properly executed, always contributes to a worshipful atmosphere. Neither the clarinet, saxophone, nor trombone can be made to serve as appropriately as the violin. If an orchestra is to be used, it should learn to interpret the service so as to contribute to rather than to detract from the worship experience.

Vocal numbers are always helpful if they are properly given. Those rendering such numbers should do so in the spirit of worship and with a conscious-

## YOUNG PEOPLE'S METHOD IN THE CHURCH

ness that they are contributing to the devotional experiences of people. Sometimes a solo or duet, sung in an adjoining room, or from the rear of an auditorium, creates a sense of expectancy and has a symbolical power. It is important that the vocal number be related to the theme of the worship service. Also, its religious value should be considered in making the selection.

(b) *Prayer.* Prayer is the heart of a worship program. It is a personal approach to God. There may be group prayers, silent prayers, directed prayers, or individual prayers. Hymns may be used as prayers. Sometimes quiet music is used effectively in this way.

The leaders of worship should ever remind themselves that there is the personal prayer in which the worshiper and God are primarily concerned, and there are prayers of praise, of confession, of commitment, aspiration, thanksgiving, etc. There is the prayer that takes place in the solution of a problem where the young person is aware of God in the process of finding a solution for a present difficulty. There is also the vicarious prayer through which the young person becomes a co-partner with God in the meeting of actual needs.

Much of the church prayer is simple passing the responsibility on to God. Prayers notify him of need as if he were not aware of it. People pray for the unemployed, but do nothing about it themselves. They pray for the sick, and then quietly go on about their own business. They pray for the missionaries, but, as far as they are personally concerned, missionaries may look out for themselves. There are those who feel that young people's work can never have real appeal to our strong intellectual young people

## GROUP EXPERIENCE

until it demands a bigger price. Unless our program makes clear to young people the issues involved in building a Christian world to the extent that they shall enter into the process of actually helping to produce that world there is little chance of achieving much in reality. Prayers, therefore, should be vicarious, and they should be concerned with the issues involved in the task of making this world a better place in which to live.

The leader or worship committee should note very carefully the content of the prayers used in order to avoid some of the mistakes that are often made in public and individual prayers. One often hears a prayer like this: "O God, make our program so contagious and interesting that young people may be reached for thee." The motive back of this prayer is all right, but it has a false implication; namely, there is an assumption there that God will take care of the program. It is a question whether it is not the task of the leader in the group to make the program interesting with God's help rather than ask him to do it.

Prayers of great men can be used with much benefit. The Lord's Prayer, of course, should come first. Other prayers in the Bible should be used. There are many compilations of prayers such as the one prepared by Sidney Strong and published by the Association Press. Margaret Slattery's book, *A Girl's Book of Prayer*, and R. M. Bartlett's book, *A Boy's Book of Prayers*, are suggestive.

The worship committee of a young people's group should be motivated to build a file of worship materials such as prayers, stories, etc.

(c) *Scriptural and Extra Biblical Literature.*



## YOUNG PEOPLE'S METHOD IN THE CHURCH

There is no source like the Bible in those experiences which men have had with God. Consequently, the Bible should have a large place in the worship experiences of young people.

The great stories and character sketches of the Bible are not familiar to the average group of young people. Discrimination in selection and attractive presentation should mark their use. Sometimes a modern version will make even the best more appealing. Paraphrasing, if it is well done, often gives power to the scripture as it is used in the worship services.

In one service a young man used the latter part of the ninth chapter of Luke with tremendous power. He was quite free in his paraphrasing, but did not seem to do violence to the content. His words were as follows:

"One day as our Lord went his way administering to the sick and giving new vision to the blind, and proving to all that God is love, a man came up to him and said, 'Master, I will follow you;' and the Master turned and looked at him and said, 'Well, I am happy to hear you say that, but do you know that it will cost a price? You see, the foxes have their holes and the birds of the air have their nests, but if you follow me, you'll have to sleep on the ground!'

"As the Master went on his way he met another man, and this man said to him, 'I'll follow you, but I must wait until my father dies, so that I can get my share of his estate.' The Master said, 'Let the dead bury their dead, and you turn your back on money and come and follow me.'

"Jesus went a little farther on his trail of ministry. He saw another promising traveler and said

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to him, 'Follow me.' The traveler said, 'Well, I'd like to, but I must first go and kiss my sweetheart and say good-by to my parents, and then I'll be glad to follow you.' Jesus said, 'He who puts his heart to a purpose, and stops from following after it, is a traitor to God and to himself.' "

The reader will note at once the freshness and the humanness of this paraphrasing. The writers would not recommend this practice generally, but where it can be done accurately and well, it does have possibilities.

Well-told Bible stories should be chosen in light of the given problem at hand. A wide range of selections may safely be made for the young people's group. Young people should be led to a larger appreciation of the literary quality of the Scriptures. There should be sufficient Bibles available for responsive reading or for group study so as to insure the participation of the whole group.

(d) *Stories and Talks.* Stories have a tremendous appeal to the mind of the young people. A better quality of story is sometimes available in collections of stories not compiled for church-school use than in those books written to portray moral lessons. The missionary field has a rich store of splendid stories. The leader of worship will be wise if he keeps a file of stories as he finds them in the newspaper, magazines, and contemporary fiction. Biography always has its appeal. For instance, *A Temple of Topaz*, by F. W. Boreham, published by The Abingdon Press, is suggestive. In this book the author takes the supreme purpose of twenty-two different leaders in the world's history and presents them in a compelling way. The book could be used to great advantage

## YOUNG PEOPLE'S METHOD IN THE CHURCH

with young people of this age. The novel, *The New Temple*, by Johan Bojer, is closely related to many of the conflicting thoughts that modern young people have. Casual illustrations, such as the following, always have challenge in them to the mind of youth provided they are not too sentimental. For instance, a young man presiding over a college group was heard using this illustration:

"A passer-by stopped at the fence of a beautiful garden in which a colored mammy was working. He called to her, saying, 'Mammy, what a beautiful garden!' The colored mammy came over to the fence and smilingly said, 'Yes, sir, boss; I live here.' Some of us live here; many of us just trifle."

On the surface, this seems like a very unappealing story, but it had a pronounced effect upon the thinking of the hearers, if attention is a safe criterion by which to judge.

A Christian Quest pamphlet, *Youth and Story-Telling*, prepared by Cynthia Pearl Maus, has a number of splendid suggestions for the story-teller. It should be in the possession of every leader of worship.

The informal talk has a place in a worship service. This does not mean that a talk should be included in every worship program. It does mean, however, that there are certain themes that need a talk to help develop them. Where a talk is given, it should be brief and well given. Such a talk should present facts, inspiration, and challenge.

(e) *Dramatics*. Religious drama should have a small place in the worship program of the average group. It would not be wise to plan for drama more than, say, once a month. Rather, it should be used

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to develop certain themes such as the meaning of the cross, the ideal of the Kingdom, the message of love, an appreciation of the Bible, and the missionary phase of our religious educational program. The Christian Quest booklet, *Youth and Dramatics*, by Grace Sloan Overton, will be suggestive to the leader.

(f) *Pictures*. One of the most glaring criticisms that can be made of most local churches is that there is a dearth of good pictures in them. Every young people's group should be well acquainted with the better-known religious pictures. Pictures are very useful in a worship experience because they are symbolical, and they are graphic. They are much more powerful than words in presenting a thought and ideal.

(g) *Giving*. Very often the leader of young people overlooks the fact that giving is part of worship. A young people's group will sometimes transact "Ladies' Aid" business while the offering is being taken. The offering should be interpreted as a means of worship.

### 2. *Principles of Worship*.

The reader is urged to make a careful study of such books as *Training Young People in Worship*, by E. L. Shaver and H. T. Stock, published by The Pilgrim Press; and *Youth at Worship*, one of the Christian Quest pamphlets, by O. S. Gates. There is space here only for a brief statement of some of the principles which should guide a committee of the youth group in planning and directing the worship experiences.

(a) *A central theme is important*. To be meaningful a worship service should have a central theme around which all the experiences are organized.

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Everything in the program must be significant as it relates itself to this central purpose. This means that great care must be taken in the planning of the worship program. Time is really necessary.

(b) *The worship program must be brief.* Fifteen to twenty minutes is sufficient time for a group of young people to worship. If the program is well arranged and well led, much can be accomplished in this length of time. The prayer should be brief and the execution of the program should be well done. It pays to take pains.

(c) *The worship program should at times take advantage of the major seasonal interests.* As far as possible the seasons of the year should be kept in mind as the worship is being planned. There are certain days in the year when worship takes on real significance because of what took place in those days and because of the debt young people owe to those who have gone before them.

(d) *The program should be well planned.* The administrative details should never be overlooked in planning a worship service. The books should be in their place, the chairs should be properly arranged, complete instructions should be in the hands of all who are to participate, the room should be well ventilated, etc. The leader of worship should be helped to eliminate all those distracting mannerisms and actions so that everything he does contributes to the spirit of worship. His voice should be low and deep. If he will pray before coming before the group, that will greatly help.

In the *International Journal of Religious Education* for October, 1927, there appeared fourteen points about worship leadership which are included

## GROUP EXPERIENCE

here by permission of the Board of Editors of the *Journal*.

1. Plan the experience well in advance. Random flashes of genius do not come to most of us on the way up the platform steps.

2. Make it a departmental activity. The young people's council or cabinet representing all the classes of the department should be the responsible body.

3. Assign a certain Sunday to a certain class, say, a month in advance. Each class then prepares its program in harmony with general plan.

4. Have youth participate in both planning and putting on each program. For Intermediates, a maximum of adult guidance; for Seniors, half and half; for young people, a maximum of youth direction and control.

5. Have one theme that runs through the whole worship experience. Seek not to "box the compass" of all the Christian virtues every Sunday.

6. Have a number of themes on consecutive Sundays related to each other. A month makes a good unit of time.

7. Provide continuity in the development of the theme. Jump not around.

8. Let there be progress to a climax of thought and feeling as the worship experience proceeds.

9. Have some result in mind, a result which has to do with the wills and lives of those who worship.

10. In conducting the service, avoid interruption. Start on time and keep late-comers at the door a Sunday or two; then they will come early. In some way stop Brother Bustle from shooting about the room and Sister I-Must-Speak-to-Her-a-Minute from selling bazaar tickets to her neighbors.

11. Provide variety in surroundings. Arrange chairs differently. Darken room and put spotlight on a picture being made center of attention. Have solo, orchestra, cornet, etc., behind curtain or in anteroom, etc.

12. Have all materials available. Do not work up properly to a hymn and then find that the hymn books

## YOUNG PEOPLE'S METHOD IN THE CHURCH

have not returned from visiting the parsonage the evening before.

13. Use only well-known or available materials. Do not memorize new hymns or scripture during worship experience.

14. Have all materials geared in to the experience of the worshipers.<sup>13</sup>

**Solving problems and exploring racial experiences.**—The formal session of the group, be it in the church-school hour, in the young people's society, or in some week activity, is a very real element in the program of young people. It is in such group activity that the group faces up to real issues, thinks through challenging problems, explores racial experiences, and achieves new appreciations for Christian living. It is the thought of many that this is the fundamental element in a youth program and that all other elements emerge from this phase of activity. In Chapter VIII of this book there are detailed suggestions of materials for youth in a youth program. It will be noticed that there are a number of suggestions for the class and young people's society sessions. It is also advised that the reader refer, in the earlier part of this chapter, to the list of interests and needs of young people for suggestions in planning a program of study. The next chapter deals at length with this type of educational guidance.

**Recreation.**—A young people's group in a certain church, including ages from 18 to 26, has meetings on Monday evenings throughout the winter months for debates, banquets, hikes, dinners, musicals, lectures, drama, and so on. This group is called the Junior Adult Department and has an enrollment of more

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<sup>13</sup> Prepared by P. R. Hayward.

## GROUP EXPERIENCE

than a hundred people, one half of whom are married. The pastor of this church reports that it is this recreational emphasis through the week that has done more than anything else to build up interest in the group.

The question is often asked if the church would provide dances for young people. Without answering this question directly, it should be said that it is the task of the church to open up a large range of creative recreational pursuits such as the list mentioned in the foregoing illustration. It is the church's job to help young people evaluate all forms of recreation in terms of religious values.

Recreation should not be provided simply as a bait to attract young people to the church, but it should be an avenue through which young people can express the universal desire to play. Consequently, recreation must be an integral part of a program of religious education. The following list of recreational activities may be suggestive to the leaders of young people.<sup>14</sup>

### I. ATHLETICS, GAMES, SPORTS

Archery	Horseshoes, quoits
Baseball	Races; foot, relay
Basketball	Shooting
Bowling	Soccer
Croquet	Swimming, diving
Field, track events	Tennis
Football	Tug-of-War
Golf	Volley Ball
Hockey; field, ice	

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<sup>14</sup> From a leaflet, *Leisure Time Activities*, published by Lynn Rohrbough, Ohio Wesleyan University, Delaware, Ohio. Used by permission of the author.



# YOUNG PEOPLE'S METHOD IN THE CHURCH

## II. CULTURAL ACTIVITIES

Chautauquas	Hobbies
Church, church school	Letter writing
Epworth League activities	Literature study
Lyceums	
Christian Endeavor, etc.	Museums, art exhibits
Collecting stamps, curios, etc.	Music, singing or playing
Community improvement	Some radio programs
Concerts	Reading best magazines
Club meetings	Reading nonfiction
Debates	Reading best novels
Discussion groups	Ritual initiations
Drawing, painting	Sight-seeing
Entertainments	Slides with lectures
Forums	Stories
	Travelogues
	Travel

## III. COMMERCIAL RECREATION

Amusement parks	Football games
Baseball games	Motion pictures
Basketball games	Minstrel shows
Boxing, wrestling matches	Musical comedies
Carnivals	Pageants
Circus	Pool, billiards
Exhibitions	Social dances, public
	Vaudeville

## IV. DRAMATICS, PAGEANTS

Charades	Pageants (taking part)
Dramatics, amateur	Pantomimes
Dramatic reading	Stunts
Minstrel shows	

## V. GYMNASTICS

Apparatus work	Gymnasium games
Boxing, wrestling	Handball
Calisthenics	Marching
Fencing	Matwork, tumbling

## GROUP EXPERIENCE

### VI. HANDCRAFT, MANUAL PLAY

Basketry	Modeling, clay, soap, wax
Bead work	Needle, fancywork
Carpentry; bird houses, kites, toys, etc.	Pictures; printing, mount- ing
Home decorations	Poster making
Jewelry, hand-made	Radio construction
Lamp shades	Sealing wax art
Leather work	Wood carving
Metal work	Weaving
Model making, aero- planes, yachts, etc.	

### VII. INDOOR SOCIAL ACTIVITIES

Banquets	Relaxation, lounging
Card Games	Socials, church
"Dates"	Story-telling
Fortune Telling	Table games: chess, check- ers, dominoes, ping- pong
Games, active group	
Home parties	Tricks
Mental games	Visiting, chatting
Pencil-and-paper games	
Puzzles	

### VIII. OUTDOOR ACTIVITIES

Astronomy, star study	Games, outdoor
Automobiling, passenger	Gardening
Berry picking	Hay-rack, sleigh riding
Bicycling	Horseback riding
Bird study	Hiking
Boating, canoeing	Hunting, trapping
Camping	Ice carnival
Camp fires	Ice boating
Collecting specimens	Insect study, moths, but- terflies, etc.
Cooking outdoors	
Cross country run	Nutting
Excursions	Parades
Fishing	Picnics
Flower gathering	Picture taking
Forestry	Pets, care of

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Plant, tree study  
"Scouting"  
Signalling  
Skating: ice, roller

Swinging  
Tracking, trailing  
Walking, strolling

### IX. RHYTHMIC RECREATION

Æsthetic dancing  
Folk dancing  
Musical games

Singing: group, commu-  
nity  
Marches

At the end of this chapter there are a number of suggestions of books which the leader of young people should have in order to lead his group effectively in recreational enterprises.

**Significant types of service.**—Service cannot be something abstract, separate from the young people's program. It must be an opportunity as well as a series of activities emerging from the creative work of the group.

One young people's group, for instance, has a representative on the official board of the church and also one on the finance committee of the church. This young people's group also has a budget which is a part of the total budget of the church. A young person who is a representative on the finance committee is chairman of this committee in the youth group. One year this young people's group, with an enrollment of one hundred and fifty, assumed a budget of \$3,000, part of which was to go to benevolences, a part to local church expenses, and a part to community service.

This young people's group conducted its own every-member canvass, and its treasurer kept a record of all the gifts and then turned the money over to the church. It really was a very meaningful enterprise for the group because it tied them up with some

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great on-going movements and made concrete for them their program of service.

There are many things within the local church which a group of young people can do. In every community there are great needs which may be met if young people are harnessed for service. Then, of course, they should be tied up to those national and international enterprises which call for the financial and spiritual support of every Christian.

Many young people's groups render helpful service to jails and hospitals; to shut-ins; to factories; to the unemployed; to the sick. Young people should be guided in developing deep sympathy for human need. They should also be led to relieve the need.

Certain well-defined principles should govern the program of service. For one thing, service activities should help realize the goals of the group. Service merely for the sake of doing something for others without any connection between the things that are done and the total program and purpose of the group is not nearly so effective as the same activities would be when they are a natural outgrowth of the program of the group.

Again, such activities should be a natural carrying forward of some other interest or development of the program. Too many groups have interesting times talking about things without doing anything as a result of it. They talk about poverty but do nothing for the hungry. As already stated, they pray for the missionaries, and even learn much about their work, but they do not help the cause to go forward. In connection with each conclusion that a group reaches on any matter the leader should seek to have the

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group find courses of action to take. When a young people's program leads them to meet human need, to share in common tasks with each other, and to sense and serve the common good, that program has met one important principle that should govern all service enterprises.

Further, service activities are most fruitful when they have been chosen by the group on the basis of careful study of a number of alternative courses of action. This is not always possible, particularly in connection with the regular missionary and other projects of the denomination. These, of course, cannot be changed with the new desire of each succeeding group of young people. It should be kept in mind, however, that all such activities on the part of young people are more lasting in their influence when the young people are intelligent and deeply interested in regard to them.

**Evangelism.**—All that is done in a group is, of course, intended to lead the members to genuine commitment of their lives to Jesus' Way. This is what is meant by evangelism. Very often leaders of young people fail in helping their members to take a definite stand for the ideals that have been held up in the group program. There is often a sentiment, either real or supposed, against taking a definite stand for anything. While such commitments should not be taken recklessly and without an adequate intellectual foundation, they should be planned for and urged tactfully as the group program moves forward.

The class group is often one of the best avenues for bringing this about. As the teacher gradually and quietly works with the members of the group,

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he can help them grow in vision and in conviction to the point where they are willing to take certain definite Christian stands. If a teacher fails in this, the chances are that he cannot be called successful. There should be special worship services of commitment of the entire youth group on such days as Christmas and Easter, not that young people will be asked to stand and march up front, but that the setting be provided for them quietly in their own places and within the citadel of their own hearts to make those decisions which will affect conduct in the future.

There are young people's groups which plan occasional campaigns to win their friends. It is known in many denominations by the title "Win-My-Friend Week." There is much to be said against the old-time revival, but there may be seasons of the soul as there are seasons of the year. If young people can withdraw from the hurry and scurry of life for a brief period, it helps them to revise their perspective and examine their objectives. Therefore, if the youth group can be enlisted to set aside a special week, perhaps during the winter months, when night meetings are held, perhaps some of them being ritualistic worship services, others discussion meetings, and others perhaps having brief talks, closing with a commitment service, there is the possibility of giving enrichment to the members of the group.

As stated in the foregoing section, the leader should not depend upon a special campaign for evangelistic effort. In the on-going program of a group an effort should be made to lead individuals to the place where they are willing and eager to make a commitment of life to the way of Jesus and to join with

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the church and to give themselves actively in Christian service. The leader should make it a point to talk to individual young people and also to emphasize this whole matter from time to time before the whole group. Too much of our religious education is vague and never leads to definite commitments. Young people need to be helped in taking their stand with the right. Such a stand needs to be taken intelligently and with clear recognition of all that is involved. The fact is that all we have said thus far in the book, and will say in the remaining chapters, has as its goal—evangelism.

**Leadership experience.**—With the new approach in leadership by which the members of the group have an increasing amount of participation, leadership experience becomes a vital element in a program of young people's work. There is nothing quite so enriching as the experience of carrying a responsible leadership task by a young person in his own group. All adult leaders will affirm the fact that one of the outstanding impressions made upon their earlier life was the experience of leadership. One prominent religious leader says that when sixteen years of age he was elected president of his youth society and that that task molded his entire future.

Thus the leader of youth is wise if he distributes widely the experience of leadership among the members of his group, for in that experience there is a value which cannot be gotten in any other way. The more backward and the apparently less gifted young person should not be overlooked. Some of the outstanding geniuses of the world appeared least to be geniuses when in adolescence. One of the most important tasks of the adult leader

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of youth is to discover and motivate the participation of young people in the leadership experience of the group.

**Interdenominational experiences.**—A young people's group does not have an all-round program until some place is given to fellowship with the youth of other churches. Young people need the thrill of the larger group which can only be gotten through co-operative activities. Furthermore, the local young people's program needs the outreach which co-operative young people's work gives into the community and world. Loyalty to interchurch agencies need in no way detract from the independence of the local unit. On the contrary, the wider fellowship will quicken the friendly spirit. A full discussion of this is given in Chapter IX.

Thus are presented some of the types of work that belong to a meaningful group program. The next two chapters deal with the educational guidance that the leader himself provides.

### SUGGESTIONS FOR FURTHER STUDY

1. Secure a copy of *How Do You Feel About It?* from The Methodist Book Concern, 740 Rush Street, Chicago, Illinois, and make a careful study of it. Does it cover all the interests of youth? Have your group of young people check it. Then compile the results.
2. Develop out of your own resources a check list of the interests of young people.
3. Use some method of uncovering the interests and needs of your group, and then, working with the members, block out a year's program covering all the elements in the program.
4. Is your group a real group? Give evidence to support your conclusion.



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5. Prepare a comprehensive statement of objectives for your group.
6. Describe an activity in which you feel the members of your group had a worship experience.
7. What emphasis should be given to recreation in a program of religious education for young people?
8. What methods of evangelism will bring the best results?
9. What is the responsibility of young people to the church?
10. The following books will be helpful:

Bower, W. C., *Character Through Creative Experience*. University of Chicago Press, 1930.

The Christian Quest Materials. International Council of Religious Education, 1928.

Coe, G. A., *What Ails Our Youth?* Scribners, 1925.

Douglass, H. R., *Modern Methods in High-School Teaching*. Houghton Mifflin, 1926.

Elliott, H. S., *The Process of Group Thinking*. Association Press, 1928.

Hollingsworth, L. S., *The Psychology of the Adolescent*. Appleton, 1928.

Hayward, P. R., *The Dream Power of Youth*. Harper, 1930.

*Book Three, Christian Education of Youth, International Curriculum Guide*. International Council of Religious Education, 1932.

Heaton, Kenneth L., *Character Building Through Recreation*. University of Chicago Press, 1930.

Kyte, George C., Wilson, Harry B., and Tull, Herbert G., *Modern Methods of Teaching*. Silver, Burdett, 1926.

Mearns, H., *Creative Youth*. Doubleday, 1926.

McCaskill, J. C., *Theory and Practice of Group Work*. Association Press, 1930.

Paulsen, I. G., *It Is to Share*. The Methodist Book Concern, 1931.

Powell, Warren T., *Youth and Recreation*. Chris-

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- tian Quest pamphlet Number 7. International Council of Religious Education, 1927.
- Rohrbough, Lynn, *Handy*. Vol. 1. Recreational Union.
- Rohrbough, Lynn, *Handy*. Vol. 2. Recreational Union.
- Stock, Harry T., *Church Work With Young People*. Pilgrim Press, 1929.
- Thom, D. A., *Normal Youth and Its Everyday Problems*. Appleton, 1932.

## CHAPTER IV

### TYPES OF EDUCATIONAL GUIDANCE

Young people are certain to have experiences. What their experiences will be determines, in a great measure, what they will become. To guide young people into rich and wholesome experiences and to inspire them to go on truly Christian quests, is the supreme task of educational guidance.

In the previous chapter an effort was made to show methods and procedures involved in the work of a group as it works out an all-round program of Christian living. In this chapter a more specialized discussion of types of guidance which a leader gives to a group is offered.

It is the responsibility of the Christian leader to see that young people are not pushed out into life to wander purposelessly with their inadequate resources. Young people need an interpreter in finding their way through the mysteries and complexities of their lives and of the universe.

In their search for the abundant life, they have the right to lay claim upon those who have gone a little farther on the way, and who know how to travel with the mind and soul of youth.

#### THE PLACE AND FUNCTION OF THE LEADER

The leader is not someone outside of the group who gives orders and flashes signals, or who does all the thinking for the group, but he is a working member of the group. He differs from the members of the group only in the quantity and quality of expe-

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rience. The group is not his; if there is possession, the members have the claim. He will find abounding compensations, but these are not the primary motive which he cherishes. His most cherished motive is the development of the highest potentiality of each member of the group.

To be more specific, it may be stated that the functions of a leader in the capacity of guidance are fourfold. For *one thing*, the leader must be consistent with the goals of living he expects to emphasize. Young people need leaders who are sincere, devoted, genuine Christians. In our world there is so much sham, so much hypocrisy that young people often have reason to become cynical. Here is a woman of middle age who is sponsor for an older youth group. She is far surpassed by them in academic education, but her strength is in the richness of what she is. She has character, and it speaks with a compulsion which her young people cannot resist. John Hancock, founder of the National Education Association, speaks of a teacher of his in these words: "Something in the soul of Teacher Parker rang the bells in the dormitory of a boy's soul." After all, it is difficult for a leader to give what he does not have. This is particularly true in the realm of character and spiritual values.

A *second* function of the leader as a guide to a group of young people is to help in discovering the most beneficial procedures in dealing with the issues in the program. Skill and wisdom are needed to set up the group work so as to avoid detours of thinking or needless waste of time. It is the task of the leader to keep his group on the right track. In their inexperience they can easily lose their way in the details

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of group management. Young people of 18 to 23, of course, have greater skill at this task than do those of high-school age, and yet they need the help of a leader in co-ordinating all the resources of the group around chosen enterprises.

A *third* function which a leader must fill is to guide the group through a series of experiences which are needed to enable the members to grow into the fullness of Christian personality. The leader will serve as a co-ordinating center, as an integrating factor, that will afford ample opportunity for the widest experience in interest and capacity as well as personal initiative, and at the same time will bind the entire process into a unified and forward-moving group effort.

And a *fourth* function of the leader is that of personal counselor to the individuals of the group. The most effective leadership is often accomplished as the personality of the leader comes in direct touch with the young person in connection with the solution of personal problems and the development of personal interests. He will always be a resource to individuals as well as to the group. He must be a trusted friend, a safe guide, and one who is able at times to see farther and more clearly than anyone else in the group.

To summarize, it is the task of the leader to help the group in setting up and organizing the search for solutions of those problems and issues which are within the range of the members. He will aid the group in breaking up its major issues into their constituent problems, so that the search may be progressive and real results achieved. He will assist the individuals in the group to search their past experi-

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ences and to analyze their ideas and attitudes, finding to what extent these viewpoints are the result of prejudice and selfishness and how far they are genuinely Christian. He will help his group find their way to the untold treasures of knowledge, techniques, and ideals in the experience of those who have lived before and to value those treasures for their vitality and validity. He will guide his young people in criticizing their decisions and programs of action in the light of the most accurate knowledge and experiences of the race and of the new requirements of the present situation, so that, with the facts and their personal and social consequences before them, their final choices may rest upon a sound evaluation of conduct. He will not even stop at choices, but will help his young people to work their choices into Christian programs of action and living.

### HOW TO GET PUPILS TO STUDY

One of the most common problems presented by leaders is this: "How can I get my pupils to prepare their lesson? They just refuse to study, so I must do all the talking." Now, without regard to what method a leader uses, there should be preparation on the part of the members of the group. There are three factors a leader needs to keep in mind if he wishes to promote a spirit of investigation and thinking in his group.

**Making assignments.**—*The leader must know how to make assignments.* This is important if he hopes to have his group study. Too often a leader will say, just as the bell rings, "All right, class, take the next lesson," or, "The next chapter." That is far from assigning a lesson; it is merely using words. The

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group knows they are to do that without being told. Time must be found in the hour for assignments. Plans for the next lesson must be very specific; where possible they should involve individual responsibility. Page references should be clearly indicated. Young people are busy.

➤ In every assignment the leader should have such facts as these in mind:

➤ 1. To connect the new work with the work to be done to-day, and to introduce the new phases.

➤ 2. To give a clear idea of what is to be done.

➤ 3. To arouse in the members of the group a genuine desire to do the work before them.

➤ *The art of studying.*—*Another factor for the leader to keep in mind is that his group may need instruction in the art of how to study.* This assistance can best be given by occasionally devoting a Sunday-morning or a week-night class period to the subject of preparation, at which time he may demonstrate to them just *how* to study. He runs the race with them. He shows them how.

Or, he may help his group by studying with one person at a time. Individual contact gives an effective setting for stimulation. The pupil can learn to analyze a problem and how to proceed in getting data and working through to a conclusion. Such leadership is highly interesting.

*Alive to the subject.*—*Also the leader must be alive on the subject he is teaching.* True interest has a powerful contagion. If the leader knows and loves his subject, there is a strong possibility that his group will soon feel the warmth of his fire and will respond. If a leader comes to the class session poorly prepared, the members of the group will be quick to sense the

## TYPES OF EDUCATIONAL GUIDANCE

situation. It can safely be said that a leader best promotes lesson preparation by thorough self-preparation.

What are some of the types of guidance a leader may employ in order to accomplish the best results? Leaders often ask, "What method of teaching young people is most effective?" The answer is: "The methods which will bring the best results in a given situation." A leader may use all of them in the course of a month. What are some of these methods or types of teaching?

### THE DISCUSSION METHOD

This type of guidance is growing rapidly in popularity and usage. It is most successfully used in problematical issues such as, (1) What is the meaning of the engagement? (2) How improve racial relations? (3) How outlaw war? (4) What can we do about the liquor traffic? (5) How shall I choose a life mate? In fact, with young people the discussion method is much more successful than any other method. It provides wide participation, it utilizes resource material more than any other course of procedure, and it gives young people experience in dealing with live problems.

There are, to be sure, some serious hazards involved in the use of the discussion method. Occasionally serious mistakes and oversights occur. For example, some leaders think that there is nothing involved in a discussion group but talk; that if they can get the members of the group into voluminous talk, then a worth-while activity is being produced. But there must be more than talk; more preparation is necessary with this method than when the teacher



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lectures. The members of the group must have facts; they must know the problem; they must move gradually to a solution and a program of action. This takes preparation, guidance, creative thought.

Another weakness in many discussion groups is that the group comes to conclusions and nothing is done about them. There is no concrete action. The whole time is taken up with talk and argument. A weakness of other groups is that some individuals are not able to stick to the point. They take detours, they wander here, there, everywhere, and finally get nowhere. They are on the way a whole hour, and end up just where they started. A blackboard is necessary. Also members of the group must be taught some of the simple progressive steps in dealing with a problem. But none of these hazards or weaknesses are too difficult to be overcome by even the most timid leader. There are two further suggestions made here for him. One has to do with the steps involved in dealing with a problem and the other with organization.

**Steps in dealing with a problem.**—Of course, no leader must consider himself bound by these advices. The solutions of all problems will not be found in these suggestions nor in the order in which they appear here. They are merely "pointers" and should be in the mind of both the leader and the group.

1. The problem must be defined. The group must see what it is that they are talking about. The leader and different members of the group should state the matter as they see it, and the entire group should clearly understand what is to be decided and how it is related to matters of practical life.

2. All the possible ways of acting under the cir-

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cumstances must be considered. What have different people done or proposed in such a situation as this? What courses of action are possible? What can be said for or against each proposal? Perhaps this is as much as can be done at one meeting. It may be necessary to appoint committees or individuals to look up references, or to interview people, and bring in reports on aspects of the matter on which the group does not have enough information to decide.

3. Consider what is the best thing to do. Which would be the most Christian? In the light of all the facts and information that the group has been able to gather, what shall be done? This may result in a choice of one of the original alternatives. It may be a combination of several proposals. It may be that during the discussion some better solution has developed than any that was in anyone's mind at the beginning. The decision should be based as far as possible on what is interpreted to be right in the light of the teachings of Jesus.

4. The last step in this procedure of group thinking is to plan a program to put the decision into effect. Problems are not solved on paper. They are really solved only in life. The decisions of the group must be actually put into practice. To resolve them into life completes the act of group thought.

A certain leader spent thirteen sessions with a young people's society on the liquor question. The procedure followed the above steps exactly. For example, it took them two sessions to find out what they were talking about. Half of the group were discussing Prohibition and the other half liquor. The group finally came to see that the problem was, for

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them, twofold: First: Is liquor a poison? Second: Shall the liquor traffic be controlled? Actually, there were nights when that group adjourned to read books. Each time that a member of the group, including the leader, made a statement, he had to give page references of the book or books from which he got his facts. The group finally came out convinced, on the basis of scientific data, that liquor was a poison. In step three they soon decided what was right. But on the question of control they were not able to reach agreement so easily. There is not space for a more detailed account of this group's experience, but every group can have similar quests of intense interest if they are properly guided.

How organize for a discussion group?—As stated previously, there needs to be a blackboard and sufficient resource leaders. The class or society president should preside and put all motions at points where it seems wise to secure a consensus. The president may or may not lead the discussion; it depends on his age and experience. In the meeting of the class on Sunday morning, perhaps the teacher should lead the discussion and also serve as a resource leader. This means that he would present data from time to time. At such points the lecture method is brought into a discussion group. Of course the teacher must distinguish between presenting data and thinking for the group.

In the young people's society, the president or some other young person may lead the discussion. In such cases the adult leader will serve as a resource leader only.

Accurate minutes must be kept of the discussion, so that adequate summaries may be given from time

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to time. This will save time and will aid the group in developing a line of thought. If discussion groups are properly led, practically all types of teaching will be used. There will be questions, projects, story, drama. All methods must be in the repertoire of a leader who successfully guides a group in dealing with a problem. The writers have often seen a discussion reach a high level, where, at the discovery of new truth, or in the face of complete bafflement, someone would call for prayer. Light was sought, or thanksgiving was offered. Such worship has power in it. When a discussion group issues into projects to be done, then another type of leadership is employed, and it is often called the project method.

### THE PROJECT METHOD

When the solution of a problem such as one of those discussed in the foregoing section takes on a certain aspect it becomes a project. Just when a problem becomes a project is hard to say. Stormzand suggests that as long as a problem is solved on a strictly mental plane, or on a symbolic plane, it is yet but a problem, and that it becomes a project only when it is solved "in the realm of the real, the material, the physical, the practical." Reasoning out how to overcome a clique in the church is to his way of thinking but a problem. When parties are held and individuals are entertained with the definite purpose of breaking up the clique, then it becomes a project.

For their present purpose the writers feel that the project is but a problem carried out in a program of ~~action to completion~~.

A few simple rules with reference to the project

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method are suggested to leaders who guide the thinking of young people's groups:

1. The project should grow normally and naturally out of the developing program of the group. For example, a class discussed the matter of winning new members to their group. Then each member went out to win a friend, after he thought out a plan. Later the members came together again to share experience and benefit by each other's mistakes.

2. Young people can do things all their lives and still not grow. Doing must be coupled up with information, analysis, critical evaluation. There needs to be a philosophy and a purpose back of each project. Proper motives and attitudes should be cultivated by the project itself.

The project as used in teaching is a unit of activity carried on by a member or the members of the group in a natural manner, and in a spirit of purpose to attain a definite goal. The fact-finding method and the project method come pretty close to describing the most common and the most fruitful types of guidance. Other types will be used in connection with them from time to time as the situation demands. The reader is invited to examine them briefly.

### THE QUESTION-AND-ANSWER METHOD

The most prevailing type of teaching is the question-and-answer procedure. Despite the steadily growing tendency to replace the question-and-answer type of teaching by other methods, it is probably true that questioning, interspersed with telling, in the way of correcting or supplementing answers, still occupies as much time in the classroom as all other

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types of teaching put together. It must not be concluded that the question-and-answer method is wholly out of date, and so ought to be finally and promptly discarded. On the contrary, it is still, and probably always will be, an important type of group guidance. As a procedure, it has many possibilities, and it is unfortunate that it is so poorly utilized. One modern educator gives the following as functions of questioning:

1. To discover weakness of the class.
2. To direct attention to important points.
3. To give organization to material studied.
4. To stimulate interest in work at hand.
5. To discover interests of pupils.
6. To furnish incentive for individual preparation.
7. To stimulate thinking.<sup>1</sup>

The teacher should ever keep in mind the nature of good teaching. The question needs to provoke thought. Many leaders are too much given to the practice of asking trivial and insignificant or detached questions, because they are definite, while the large and the vital problems seem to escape them entirely. Among other factors relative to good questioning, the following are timely:

1. The question should be understandable.
2. The question should involve thought and organization.
3. Questions which invite "Yes" or "No" answers should be avoided.
4. The question should promote thinking and discussion.

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<sup>1</sup> Douglass, H. R., *Modern Methods in High-School Teaching*. Houghton Mifflin Company, 1926.

## YOUNG PEOPLE'S METHOD IN THE CHURCH

5. The leader should attempt so to word his question that the preferred answer will not be revealed.

### THE PRESENTATION METHOD

There are times when a leader should open up his mind and heart and talk to his group. This may be done in the foregoing method at the point where the group needs resource. But there are other times when the leader should open up new fields of thinking to his group. A presentation by talk or speech can often be a valuable opening wedge. There are times too when young people want to listen. A talk in the worship service, or at a banquet, or out at the end of a hike has a real place in young people's work and should not be overlooked. When the teacher does speak, he should be as much concerned about uncovering real issues as he is in settling problems. It is not his business to close the thinking of the group but, rather, to stimulate it. This can be accomplished without going to extremes. This method should be used only on special occasions and for special purposes, and no more.

### THE FORUM

This method has come into prominence recently. It is used in two connections. First, in connection with a Sunday-evening mass meeting of young people. A special speaker makes a preliminary statement on some issue and then throws the discussion open to the group. If properly conducted, it often leads to a real interchange of thought. Second, smaller groups meet on a fact-finding basis to deal with some live issue and then come together in an assembly or plenary session to make reports and reach a decision in

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the group as a whole. This was the method used in the Christian Youth Council of North America in Toronto in 1930, and it was unusually successful. Student groups find this method very acceptable. The question method is often used in the forum session. Sometimes the group will want a leader to answer the questions; or other times they will want the members of the group to join in determining answers. There is still a real place for the question box.

### STORY AND DRAMA AS AIDS IN TEACHING

There is not space here to deal with all the methods of group guidance. But such methods as drama and story must not be entirely overlooked. An imaginative or dramatic production has an appeal which a mere factual presentation does not have. When one shares in the presentation of a dramatic message, the impression goes deep. "The method teaches in a concrete way; it presents examples for imitation; ideals are formed; great personalities serve as a type of moral ideal, thus giving a human and vital form to the concept of noble living."<sup>2</sup>

Stories have a universal appeal to all and are tremendous in their power with young people. Not only the more formal story, but illustrations, if they are good, have a real value. Someone has said that if a person cannot illustrate a point, he does not understand it himself. Stories are especially helpful in the more informal meetings of the group.

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<sup>2</sup> Overton, Grace Sloan, *Youth and Dramatics*, p. 8. (Christian Quest pamphlet.) Copyrighted, the International Council of Religious Education. Used by permission.



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### THE REVIEW METHOD

Many teachers are sorely perturbed by this method. In thousands of churches once a quarter there is a "review Sunday." What is the place and what is the strategy of the review method?

The necessity for review exercises in the development of ideals, attitudes, and interests is difficult to evaluate. Perhaps ideals may be renewed, attitudes re-enforced, and interests revived by seasons of review, but teachers feel that more progress could be made by going on into new materials. On the other hand, when a body of information has been covered or a problem has been dealt with, review in the way of summary is quite desirable and effective. This means, it will be seen, that reviews are to be thought of as summarization rather than drill.

The purposes of the review, then, may be not only to provide repetition and to test progress, but also to—

1. Help the learner see his subject from a distance.

2. Help him see the work done as a whole.

3. Lay the basis for leads into new consideration.

If a quarter's, or month's work has been really successful, the review will be an opportunity to recall some of the high points in the group work.

If the time will come when church-school lessons are organized around living issues instead of mere periods in the calendar, then the review will be a normal part of a regular, on-going group process.

### METHODS IN USING VISUAL AIDS

While this may be called a type of teaching by

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itself, yet it should be a part of every type used by a teacher of young people.

Leaders of young people often make the mistake of thinking of visual instruction in terms of showing pictures or slides. Instead there are many kinds of materials available. Among the most readily available and usable are:

Charts	Globes
Maps	Demonstrations
Stereograph Views	Museums
Pictures	Graphs
Relics	Films
Collections	Slides
Diagrams	

In addition there are other materials which individual members of the group may investigate.

One of the most lamentable facts about church leadership of young people is that many groups get along without a blackboard. All they use is words. A group was observed recently at work studying the life of Christ. Throughout the course they used no maps and no pictures. Such teaching is abstract, indefinite, and careless. The mind best understands when it is supplemented by the eyes.

The use of visual aid offers, in addition to its other values, limitless chance for individual participation in the selection, creation, and use of these aids.

### SUGGESTIONS FOR FURTHER STUDY

1. Criticize the functions of a leader which are described in the early part of this chapter.
2. What would you say are the functions of a leader in a group?

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3. Criticize this definition of leadership: "Leadership is the name of that combination of qualities by the possession of which one is able to get something done by others chiefly because through his influence they become willing to do it."
4. Note descriptions of class preparedness below and on next page, and analyze the procedure used. What type methods did the leader use? Which type was most prominently used? Which type was best used?
5. Describe in detail the types of teaching you have employed the last four sessions of your group.
6. Plan for five consecutive sessions of your group. Indicate in your plans the types of teaching you will utilize.
7. Make a supplementary list of suggestions on how to study your present field of consideration.
8. Here are descriptions of the way three different groups opened their class sessions. Indicate what type or types of teaching the leader used, and criticize each approach:

### *Case I*

1. *Description:* A mixed class of young people, thirty-two in number. Group was seated in the auditorium. Four pews were used. The teacher stood in the fifth pew.

President took charge in the beginning for brief devotion, offering, and business. Then he turned it over to the teacher. Group session.

2. Teacher: What is the subject of the lesson?

Girl: "Being Christian in Our Homes."

Teacher: What is the Golden Text?

Whole class read it.

Teacher: Jim, will you read the first verse?

(Each verse was read, and then commented on by the teacher.)

Teacher then took last ten minutes to preach obedience to parents.

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### Case II

1. *Description:* This is a small young people's society in a rural church. It was a summer evening, and the group met on the lawn back of the church building. The session was opened with a beautiful worship service.
2. *The Group Session:* The secretary read the minutes of the last session. As she read, the president wrote six questions on the board which were the main issues in the day's lesson. Then the president called on six different young people to open the discussion on the respective questions. The leader rose to ask a question or add a point from time to time. Decisions were written on the board. The leader was then called on to summarize the discussion. The last five minutes were given over to the presentation of a list of questions for the next Sunday by the chairman of the program committee.

### Case III

1. *Description:* This is a young men's class, meeting separately for the entire church-school hour. The president presides for matters of business.
  2. *The Group Session:* The teacher takes charge after business items are cleared. The subject has been "Introduction to the Study of the Bible." The teacher talks for twenty-five minutes, then ten minutes are available for discussion and questions. The last ten minutes are given over to a worship service led by different members of the group.
9. You will find the following books helpful:
- Mearns, H., *Creative Youth*. Smith, 1926.
- Douglass, H. R., *Modern Methods in High-School Teaching*. Houghton Mifflin, 1926.
- Chapman and Counts, *Principles of Education*.
- Vieth, Paul H., *Teaching for Christian Living*. Bethany, 1929.
- Bower, W. C., *Character Through Creative Experience*. University of Chicago Press, 1930.

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Elliott, H. S., *The Process of Group Thinking and Group Discussion in Religious Education*. Association Press, 1928.

Stock, Harry T., *Church Work With Young People*. Pilgrim Press, 1929.

Adams, John, *Modern Developments in Educational Practice*. Harcourt, Brace, 1922.

Book Three: "Christian Education of Youth." *International Curriculum Guide*. International Council of Religious Education, 1932.

Carrier, Blanche, *How Shall I Learn to Teach Religion?* Harpers, 1930.

## CHAPTER V

### PERSONAL GUIDANCE IN YOUNG PEOPLE'S WORK

The best teaching takes place when the personality of the leader comes into intimate touch with the personality of the learner. In such relationship, the leader must deal in terms of needs, problems, and interests of the learner. It involves a method of leading which emphasizes the welfare of the individual as an end in Christian education, and stresses effective methods of individual help.

JESUS gave most of his time to the guidance of individual lives. It is true that he taught the multitudes, but in many instances he came in touch with persons intimately in terms of their specific needs; in fact, he did not get his disciples by making a general group appeal. He got them one by one as the result of a personal call.

Every individual needs to be guided in finding his place in our complex social life. Our religious devotion should lead us to respect the personality of each person, to recognize his special interests and abilities, and thus promote self-respect and self-confidence in those whom we seek to guide and lead on to higher and nobler achievement. Guidance should be given to the brilliant and adjusted pupil as well as to the dull and maladjusted one.

Wise leaders set as their general objective that of providing for each individual in an educational program opportunities for the maximum amount of growth in Christian living. They have agreed that

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individualized education is distinctive in personal guidance. Education has sometimes dealt with the so-called average pupil. In personal guidance there is no average pupil. Each one is respected as a distinct personality and guided according to his particular needs.

### AREAS OF NEED IN THE EXPERIENCE OF YOUNG PEOPLE

**Problems in the area of the church-school program.**—Some church schools have made a very natural mistake in breaking away from the more formal and rigid curriculum. From one extreme of rigid regulation they have gone to the other extreme of offering little or no guidance whatsoever to young people in planning their curriculum. Under the former plan everybody took the same lesson courses. Under the new plan there may be a careless choice of courses, much overlapping of effort, and often no sequence in carrying through certain curriculum enterprises. Here certainly there is need for personal guidance. Individuals should receive such guidance at the beginning of the school year, at the very time of entering, so that the work in which they will engage may be a purposeful enterprise fitting into what has gone before, and designed to lead on to larger projects. One hears a great deal these days about orientation courses planned to introduce the student to the total program of a college education, so that he may more wisely direct his activities as time goes on. Much attention is given to students when they first enter high school or college, the principal or dean being careful to engage each individual in personal conferences. This is done in summer camps and confer-

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ences to some extent, and it needs to be incorporated in the leadership policy of the church to an even greater degree. Something like these kinds of projects are needed for young people in any program of education that has to do with religious living.

**Problems of conflict with parents and other adults.**—This is often an area of great tension. A recent writer has called the process one of psychological weaning. The development toward self-direction often results in rather serious conflicts and sometimes revolts. Parents and other adults are not ready to forego the authoritative control over young people; they continue to dictate; the gradual breaking away of young people from parental supervision leads the parents to feel that they are being neglected and no longer respected. Young people often resent the authority of their parents; they develop larger interests and make many important contacts outside of their immediate home environment. On the other hand, many young people are thrown on their own responsibility due to the fact that they are away from home. They also need help.

The following cases will illustrate the acute problems that arise in this area:

### *Case 1. J; male; age 20*

J's parents and teachers found him an exceedingly troublesome boy. He seemed prone to follow any advice except that which came from either of these sources. Parents bribed him with gifts so he would get an education.

At 13 he was fast getting beyond his parents' control. So they sent him to boarding school. While there he made constant demands on his family. These were always granted, although they entailed sacrifice. J returned each year with great reluctance. The third quarter of



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each year he ran away. He was finally permanently dismissed. He was then 16, and refused to go to school.

Although J knows that the burden of keeping his brother and sister in college is a heavy one, he offers no assistance. He grudgingly pays for his room while employed but feels no obligation to do so.

He has suggested that he be permitted to attend preparatory school at his parents' expense. He is now 20.<sup>1</sup>

### *Case 2. A; female; age 19*

A is just out of high school and is in the midst of her first year in college. She is very self-conscious, and has a debilitating sense of inferiority. She won first honors in her high school, and has already been recognized in college with important offices. She is very attractive but dates infrequently. Receives letters daily from her father. Her father and mother are maladjusted.

### *Case 3. S; male; age 20*

S is the son of well-to-do parents. He failed in three colleges this year. He is now at home. There is a strong conflict between him and his father. His mother and he are apparently very much attached. The father tries to win the attention of the boy by showering extreme economic privileges upon him. S takes his father as a joke. He is very egotistic, raves about his ability and his personality. He appears to seek compensations.<sup>2</sup>

These are all types of conflicts between young people and other adults, as pastors, relatives, teachers, and so on. Space does not permit additional cases.

**Problems of religious faith and belief.**—This age is a scientific one. When young people first learn of the scientific interpretation of the universe in high school or college, they become at once conscious of

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<sup>1</sup> Brewer, J. M., *Case Studies in the Administration of Guidance*, p. 6. All cases described in this chapter have been indicated so as not to reveal the identity of the young people involved. In most cases permission was secured to make reference here.

<sup>2</sup> From *Adolescence*, by Frankwood Williams. Farrar & Rinehart.

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many problems in the field of science and religion. They are puzzled about the interpretation of the Bible, the reality of God, the meaning of prayer, and the place of the church in modern life. These are but a few of the problems on which they need counsel. After young people enter college the difficulty becomes even more intense. They are robbed of their inherited religious beliefs but often receive nothing in their place. College young people need the constructive help of a counselor.

### *Case 4. C; male; age 19*

C went to college with the view of preparing for the ministry. He grew up in a home and a local church in which Fundamentalist views were propagated vigorously. But his college Bible and biology upset him seriously. His religion of the past seemed to be one of fear. His new view removed fear, and C had no motive left for the ministry.

### *Case 5. M; male; age 16*

M's father is a minister. M seriously objects to his father's views on religion, but hesitates to disagree with him because he and his father are very good pals. M feels that to go to church is wrong if you oppose the beliefs held but acquiesce.

### *Case 6. M; female; age 25*

M is a leading radio artist, and is highly cultured in every way. She is progressive in every area of life except in religion. The church to which she belongs is very conservative. The young minister is an ardent believer in the second coming of Christ. M likes the preacher. She holds to his views. But she is terribly disturbed. She has recently developed a mania to ask everybody she meets what they think of the second coming of Christ.

**Problems in the area of sex, courtship, friendship, and married life.**—With young people this is one of

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the major sources of tension. Few young people get through life without being baffled over the problems which normally arise in this area. Sex has been made so prominent in much of modern life that it takes on abnormal proportions in the thinking and experience of young people. In mysterious and multifarious forms the problems of this category drive youth to wise and helpful leaders, those leaders who understand, and often to those who do not. These problems cover such as: biology of sex, interpretation of sex, control of sex habits, problems of friendship with the opposite sex, courtship and engagement, choice of life mate, marital adjustments, violation of codes.

*Case 7.* D and C; male and female; ages 22 and 21

D and C are engaged. D is preparing for the ministry, having four more years. C is a secretary. Their relations have passed the bounds of convention for a period of three years. They have vowed many times to seek higher levels for their friendship but they have failed. They want to know if they should separate, marry, or continue in a companionate relationship. They have decided that they lack the self-control to keep their friendship on a high level.

*Case 8.* E; female; age 26

E does not date. She longs to be married, but no man ever asks her to date. She has a strong crush on a girl of 20. They write to each other daily. They spend summer vacations together. E is very jealous of this girl. She is also extremely critical of girls who do date.

*Case 9.* B; female; age 23

B was engaged to a young man three years ago. She was intimate with him on his promise that he would marry her. After a year of this kind of sharing, he grew

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cool and finally stopped dating B. She became very heavily stricken. Recently B has met a fine young man who is giving her a great deal of attention. She feels that she should confess her past, in which she engaged in non-conventional relations with her fiance, who later left her for another girl with a resulting sense of guilt. She feels that if she does, he will be very much disappointed and thus lose interest in her.

**Problems of vocational choice and adjustment.**—This represents one of the great areas of need which the counselor must ever keep in mind. It is the task of the counselor:

1. To assist individuals in choosing, preparing for, entering upon, and making progress in occupations.

2. To give a knowledge of the common occupations and of the problems of the occupational world, so that pupils may be prepared for vocational as well as political citizenship.

3. To help the worker to understand his relationships to workers in his own and other occupations and to society as a whole.

4. To secure better co-operation between the school and the church on the one hand, and the various industrial, commercial, and professional pursuits on the other hand.

5. To help each person to find a spiritual, dynamic purpose in life which will become the source of his supreme devotion and the goal of all his work.

Vocational guidance has become a tremendously far-reaching task. In order to help young people adequately, such methods as these must be employed:

1. Studying the individual.

2. Teaching the occupations.

3. Aiding in the choice of a vocation.

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4. Helping the individual make personal improvements and adjustment.

5. Guidance in relation to employment.

The vocational problems of young people cover such major circles as these: Analysis of one's interests and powers; discovering places of need; understanding vocations; making a choice; preparation; ethical conflicts in vocations.

*Case 10.* P; male; age 21

P desires to be a minister. He is now a clerk. He feels that God is calling him to preach. He is married and has only two years of high-school work completed. He talks well, but his mentality is far below the average. When P was 17 he pledged his life to the Christian ministry in a revival service. Shortly after that, he married. P is quite intrigued by the success and personality of his pastor, who is about his own age. The pastor advises P to keep his job and serve the Lord in part-time service.

*Case 11.* S; female; age 26

S has taught school in a given community for five consecutive years. During the four last years she has dated a young truck driver in the community. This young man is a chap of high ideals and worthy character. But he has no education. He is not interested in intellectual things. S likes him physically and socially, but she is deeply disturbed by his lack of education. Now she wants to resign her job, enter university and prepare for religious education. She is determined to do it.

Other type problems are merely mentioned. The reader would find them equally interesting with those in the foregoing sections if there were space to describe them more fully. Such problems, of course, will often arise in the conversations a leader has with young people.

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*The conquest of fears* is not an easy achievement, and often persons suffer untold agony from which they should be relieved. Fear of darkness, of water, of animals, of disease is much more common among young people to-day than we usually think. Many young people suffer from fears of this kind.

We do not need to look far to discover those who seem to have constant difficulty in social relationships because of *wrong social attitudes*. In this connection one can think of the young person who is labeled a bully, a braggart, or a show-off; of the grouch, or the persons who are always interfering with other people's affairs. There seem to be types of personalities of this kind, or perhaps we should say that persons tend to act according to certain behavior patterns that are out of keeping with helpful social contacts.

There is *the purposeless individual*. He seems to be shifting about everywhere. He has interests, but they are effervescent in nature. He starts things but never completes anything. He has initiative, but lacks what someone has called "finishiative." He evades responsibility.

There is *the obstinate youth*. He loses his temper. The behavior known as "temper tantrums" is supposed to be found only in children. But grown-up young people often show attitudes not unlike those of children. They become peevish, sullen, and quarrelsome.

There is *the timid, retiring, seclusive, solitary individual*. He is likely to be a daydreamer. He avoids people and social occasions. He needs to be led into the practice of self-expression and social fellowship.

What is the leader going to do with young people

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who are experiencing such difficulties as have just been described? These young people are not abnormal. They are everyday young people. They are in every home, shop, college, and farm. It is clear, however, that unless they receive the kind of guidance that gives personal attention to their individual needs, their difficulties will ultimately grow too complex to respond to treatment. The Master Teacher saw this truth with prophetic insight more than nineteen hundred years ago. His was a ministry of healing to mind, soul, and body. He breathed upon men his hallowed calm; he helped them lift burdens from their hearts, to find soothing for the anxieties of their minds, and to find peace for their souls. Through his influence men learned how to put order where there was disorder and hope where there was vain purpose. He taught men silence so they could hear and patience so they could understand. *Jesus was supreme in the guidance of persons.*

### CONDITIONING INFLUENCES IN THE PROBLEMS OF YOUNG PEOPLE

Effective treatment of a difficulty in the life of an individual depends upon the isolation of the contributory factors.

The point of view in personal guidance is that the type of conduct which brings about our problem cases is an outward sign or symptom of underlying conditions of personality disorder. It is, therefore, essential that in our method of guidance we go beyond symptoms to the treatment of causes. This is an elementary principle in medical treatment. Home remedies may be administered to relieve a disagreeable headache or toothache, but intelligent persons

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know that they are treating symptoms, not causes. Whatever success goes with the use of so-called cure-all patent medicines is perhaps chiefly due to the fact that they dispel symptoms rather than remove causes. Scientific treatment is successful because it insists on careful diagnosis and the removal of the cause of disease.

Just as bodily disease may be due to ignorance, inherited weaknesses, impure food or water, unwholesome environments, so character disorders may be caused by retarded mental and social development, a weakness in capacity, unwholesome social contacts with playmates, or the wrong kind of a home environment. The old education said, *"If a person does wrong, deal with the conduct directly, and punish him for the conduct."* It was only a question of the kind of punishment to fit the misdeed. The new education goes deeper than that. It asks: "Why did this person desire to act in that way? What influences or practices of the past led up to this lying or stealing? How can we get at these underlying causes of misdeeds?" This does not mean that we may not need at times to deal with crucial symptoms of some disorder. If the fever is too high in the sick person, it must be lowered. Some bad conduct must be stopped arbitrarily, but for a permanent cure we must seek to get at causes.

When we thus deal with origin, we soon discover that given ways of behavior have been developed because they have brought certain satisfactions to the individual. The end which the individual has had in mind has seemed important to him. Thus we see that for personal guidance the interpretation of conduct is much more important than the fact



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of the conduct itself. It is well to remember that human conduct has its beginning in and gets its direction from motives, drives, or urges that are often hidden. Psychologists to-day recognize certain major human trends or urges as follows:

Human beings tend to behave in ways involving movement from physical deprivations (pain, hunger, sex demands, needs for sleep), toward physical well-being, euphoria.

Human beings tend to behave in ways involving movement from failure, thwarting, disappointment, toward success, mastery, and achievement.

Human beings tend to behave in ways involving movement from being ignored or looked down upon, toward being looked up to, recognized, approved, admired.

Human beings tend to behave in ways involving movement from being unwanted, toward being loved and given intimacy, tenderness, and a sense of belonging.

Human beings tend to behave in ways involving movement from being worried, anxious, fearful, toward release, security, and peace of mind.

Human beings tend to behave in ways involving movement from being bored, finding life dull and monotonous, toward adventure, new experience, and zestful activity.<sup>3</sup>

If the leader tries to interpret conduct, he needs to discover what the individual seeks to attain by that conduct and what satisfactions the conduct brings him; when he discovers these he is very close to the cause underlying the individual's behavior. Some specific considerations will make this matter clear.

**Behavior as a symptom of tension.**—Behavior is merely a symptom. It can only be adjusted as the

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<sup>3</sup> Watson, G. B., and Spence, R. B., *Educational Problems for Psychological Study*, 1930. The Macmillan Company. Reprinted by permission.

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particular causal tension is resolved. Case 3, briefly described on page 150, will illustrate this. S failed in three schools this past year. Intelligence tests have shown that he is rated high in intelligence. He has an extreme strain of braggadocio. He fails in his subjects, has few friends, goes out alone, refuses to room with other students. This boy is a good picture of cocksureness and superiority. He is right, everybody else is wrong. His judgment, his intelligence, his taste in literature, in art, in music, in drama, in everything, is better than that of his companions. It would be difficult to find a person surer of himself than S.

His behavior, obviously, is nothing more than symptomatic. Further discussion of this case will appear a little later in this chapter. One might take all the cases given in the list submitted. Of them the same thing might be said. One additional case should be mentioned:

### *Case 12. F; male; age 27*

F is married and has two years of college work completed. He has been what might be termed a "vocational grasshopper." He has had on the average about two jobs a year since he was 20. Three outstanding characteristics of his case may be pointed out. (1) He is always dreaming of what he wants to be. His dreams shift gears often. He started to college a year ago to be a teacher. A month later he was set on being a lawyer. Still later he decided on politics. At the end of the quarter he quit. He changes his life goal with the weather. (2) He has an extreme feeling of inferiority. This manifests itself in the act of getting sympathy from his wife and friends. He is slightly shy and has a tendency to greatly underestimate his abilities. (3) He admits everything. He has little self-pride or respect. He has, apparently, no self-defense. In crises he always retreats.

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F is a promising fellow. He has a good mind. In aptitude and interest test he ranked very high. How could a counselor help him? The answer is clear. He would have to help F get at the fundamental factors in his difficulty. The behavior is merely symptomatic.

**Present causes of behavior.**—If there are abnormalities in behavior, it is important to know in what type-situations and under what circumstances these abnormalities arise or take place. Only through a thorough knowledge of behavior in its setting can causal factors be uncovered. It is likewise important to ascertain whether the objectional behavior occurs only under certain provocation or unusual conditions, or whether the individual in question acts this way under many circumstances. It may be that this behavior results only under the burden of responsibility, or in the absence of authority, or always in the presence of a social group, or of particular individuals of the social group. Situations involving important decisions or crises are often charged with forces that disturb the emotional balance of the individual.

**Past reasons for behavior.**—We may discover conduct causes in the life history and the social environment of the individual. Temper tantrums occur in childhood, but the young person who is sullen and peevish in order to get his way may only be displaying the last traces of fits of temper tantrums which he had in his childhood. Parents who seem to project into their children their thwarted desires or early ambitions, regardless of the abilities and the likes of their children, are harming the personalities of their offspring. To study the needs of these chil-

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dren one needs to know the parents and their misdeeds. Problems of the religious life are often rooted in childhood experiences. A youth's ideas of God may more often be inadequate because of poor religious training in the home than because of honest thinking as a college student. A girl student in a normal school came to her pastor with the statement that she had lost faith in God. She could never again experience God as a vital reality. The girl, after a lengthy conversation, revealed the fact that she had a disappointing experience in love. She could not trust her friend because of his disloyalty. Her religious difficulty was revealed only after she related a section from her personal life history.

Thus, we may say with certainty that the real causes of difficulty root back into the individual's previous experiences, and many behavior patterns have become habitual by the time the individual reaches high school, or even the first grade for that matter.

Case 3 can be considered again. S is far from sure of himself; he has not such superiority at all and he knows it all too well himself. It all comes out if we look carefully. He is lonesome and afraid and terribly unhappy. He would give half of what he has to have one good friend and to be able to feel at home in the group, a man among men; but his feeling of inferiority and inadequacy makes this impossible and forces him to put on this superior, defiant exterior that alienates everyone and keeps him from the very things he wants most. The world contains many such men. Sometimes they bluff their way through to a temporary success of a sort, but mostly they fail.

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The source of the boy's trouble turns out to be his mother. She loved and protected the boy too much. The psychological difficulty goes much deeper here than in cases of inferiority. The whole course of the boy's emotional life has been led off into unhealthy and socially impossible channels. And a mother did this, never thinking that anyone could be loved too much, let alone a son by his mother or a mother by her son. During the short period he stayed in the three respective colleges his daily letters were a source of great comfort to her and a pride when other mothers were concerned over the thoughtlessness of their sons at college who wrote so infrequently. These letters should have been a warning. She will pass on happy and well-nourished to the end by what she has taken from her son, but she will leave behind an intelligent young man so emotionally distorted that he will go through life forever hungry, looking for something he may never find. In his search he may seriously disturb the lives of many and wreck not a few.<sup>4</sup>

The mother is not to blame. No one is. But responsible leaders will be to blame if this boy is not helped to find ways of relieving his tensions. It is so clear that he can only be helped as these causal factors are removed. The counselor may even have to work with the mother in order to get anywhere with the boy.

Case 2 was recorded briefly on page 150. A was very inferior, though she had all the personal qualities one would desire to be superior. What was her difficulty? The counselor discovered as he worked

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<sup>4</sup>A full description of this case treatment appears in Williams, Frankwood E., *Adolescence*, 1931.

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with her that her mother entered the marital union with warped and inadequate views of sex and married life. Her mother became a chronic complainer. She repulsed her husband's advances of affection with all types of excuses. She went to the doctor regularly.

All through A's adolescence years she heard her parents disagree. The affair became a horror to her. Her sympathies turned to her father. Further, her father gave A a great deal of attention. He gave her money, he went out with her, he held her on his knees every evening and loved and petted her. His unsatisfied hunger for affection drove him to his daughter.

In these experiences A had sexual arousals. The thought horrified her. Yet she was afraid to refuse to sit on her father's knees for fear he would do what she had heard him threaten to her mother and go out with other women.

After A entered college her father wrote her every day. It was at this point that the counselor made his contact with A.

The answer to the method used is plain. In order to help A overcome her feeling of inferiority which in turn was caused by a feeling of guilt and the unhappy situation in her home, two tasks had to be done: (1) help her achieve normal relations with her father; (2) help her take a sane attitude toward the situation as a whole. In fact, the counselor was forced to deal with the father and also set the stage by which psychiatric treatment was obtained for A's mother.

A is now a dean of a small college and is deeply in love with a fine man. Apparently she has been

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saved from what might have been serious consequences.

One more record of case treatment may be given here. A boy came to a counselor and said: "I can't pray any more. God seems to be very far away." The counselor soon found that the boy's real trouble was how to handle his allowance. Because he spent his allowance too freely at the beginning of the week, he had come up to Saturday and Sunday without money. So he lost his girl. She preferred to go with boys who could take her places. He lost his girl and so he could not pray. Since then, the boy has won back his girl, and he now prays with renewed warmth. Now he can look squarely at life.

Finally, it should be said that the individual sometimes comes to the counselor with what is called a "screen." He may hesitate to bring up the real issue because of embarrassment. So he will start out with some more impersonal matter in order to test out the views and attitudes of the counselor. If the right door opens, then he may say, "Well, now there is another matter I want to talk to you about." Much depends upon the counselor as to whether the counsel seeker will bring up the real problem. Unless the leader can get at the real issue he will fail miserably.

**Uncovering the fundamental causes of tension.—**How can the leader make an accurate diagnosis of the young person's difficulty? Several suggestions will be offered in this connection.

The counselor must listen carefully to the counsellee talk. He must learn the art of listening and weighing and analyzing. The counselor is a diagnostician. As the one seeking advice describes his own

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difficulty, as he analyzes his own experiences, the counselor must be on the alert for those little "ear-marks" which may be symptomatic of the real trouble. This is very important.

The counselor must absolutely take an objective view. He must not read into the difficulties of others problems which happen to be inherent within his own struggles.

The use of a schedule to get a life history is valuable. In all cases of counseling a partial life history should be procured. In more serious problems a very detailed life history should be written. Likewise, an interest analysis is valuable. This gets at a picture of the likes and dislikes of the individual. A schedule to get at the life history of a young person can be secured from the University of Chicago Press, Chicago, Illinois. An effort should be made to secure all available records possible, such as school records, leadership records, knowledge and attitude test. These will prove valuable.

### THE PERSONAL CONFERENCE

A discussion of the interview is now in order. The leader must make a personal contact with the need of the individual in the way which will bring the best results. He may do it informally at the end of the class session, in his own home, where he invites the young man for a social evening, on a hike, or he may arrange a more formal interview. The type of approach may be determined by the young person himself, since, if the leader is properly approachable, he will be sought out for advice many times. In any case, the kind of approach must be adapted to the situation.



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**Establishing rapport.**—The leader must first of all win the confidence of the young person. Of course, if personal guidance is a regular part of the program, then young people will tend to feel a readiness for conferences.

There are other elements which favor the establishment of rapport. The individual comes to receive guidance in a personal way. The counselor should not become sentimental about the matter. He should maintain a calm, nonemotional, professionally sympathetic attitude toward the counselee. This does not mean that a truly friendly attitude may not prevail. The counselee must have respect and confidence in the leader who is to give guidance. The physical surroundings should be those which give assurance of privacy, ease, and comfort. Many a personal conference fails because of distracting surroundings or perhaps a cold or overheated conference room. The more natural the surroundings appear to both parties in the interview, the more easily is rapport established. At summer camps a casual meeting in a quiet place in the out-of-doors may be the best meeting place for a conference. Some of the more common reasons why rapport is not secured are probably: uneasiness in strange surroundings, lack of purpose, indifference, lack of understanding of the problem being considered, desire to deceive or to conceal facts, or inability of the counselor to help the counselee to relax. Interviews should not be held when either party is fatigued, preoccupied, or has other pressing obligations at the time.

There are some simple rules which should be earnestly adhered to by the leader who hopes to win

## PERSONAL GUIDANCE

the complete confidence of the person whom he seeks to help. They are quoted here:

Hold all information you receive from the counselee in absolute confidence. Do not gossip.

Maintain a professional, but friendly attitude.

Maintain your emotional poise and calm.

Your motive in giving personal guidance is to seek the welfare of the counselee, not curiosity or desire for secret intimacy.

Guard against prejudice. Be objective. Do not allow your own weaknesses or shortcomings to color your interpretation of the counselee's needs.

Respect the personality of the counselee.

Do not encourage the counselee to throw blame on others.

Do not encourage the counselee to betray a confidence.

Recognize your own limitations. Psychoanalysis is a method of the specialist.

Be ready to grow with your counselee. A guide should be willing to learn from those whom he seeks to guide.<sup>5</sup>

**Some facts about the interview.**—The conference may start in many ways. The leader must learn to listen. Self-activity on the part of the learner is quite as important in personal guidance as in group activity. While the leader listens, he should try to get at fundamental causes and to discover their meaning. If the young person hesitates, the leader should be ready to ask a leading question to reassure him to proceed. If the interview involves intimate problems, the counselor should help the young person over difficult places. The young person may need assurance. It is well to make him feel that the

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<sup>5</sup> From a paper prepared by Otto Mayer, Director of Research, International Council of Religious Education. Used by permission of the author.

## YOUNG PEOPLE'S METHOD IN THE CHURCH

problems he is facing in a large measure are being faced by young people universally.

The counselor should ask the kind of questions that will draw out the person being interviewed. Questions to which the simple "Yes" or "No" answer can be given will not be very helpful. Care should be taken that the question does not suggest the kind of answer expected. The leader should constantly be on the alert to keep the interview running along the subject for which it was arranged. He should return to the subject whenever he discovers the young person is wandering. The counselor should recognize readily when the conference has apparently come to an immovable difficulty. It may be necessary for him to take the young person to someone else who has a resource greater than he in the field of the young person's difficulty. In this case the second leader should have a record of the first interview available for study.

Educational principles should govern an interview as well as a regular classroom activity. In no case should a counselor solve a problem for a young person. He never dares interject his own personality into the problem, nor make the young person dependent upon him. If the counselor will solve a problem for a young person, he may temporarily be a hero, but the truth is that in such a case, the counselor fails to help the young person in an adequate way. Not only will the young person prefer to arrive at his own solution; unless he does so he will not learn. A young person is always more ready to carry out suggestions if he has had a creative part in determining what those suggestions are.

As in a good discussion group, the leader should

## PERSONAL GUIDANCE

summarize the high points of the conference with the young person. The young person should be made to feel that the conference is only the beginning of a co-operative enterprise. In most cases it will be necessary to have a second interview. After the conference is over, the leader should write down the high points of the interview and file them for future reference.

### SPECIAL TECHNIQUES

The counselor needs to be skilled in such techniques as these:

- a. How to recondition conduct.
- b. How to expand one's apperceptions.
- c. How to utilize the person's own experience.
- d. How to utilize past or racial experience.
- e. How to help the person effect generalization in learning.

There is not space to discuss these in this connection, but the counselor must be a technician in these matters. Bower, W. C.: *Character Through Creative Experience*; Vieth, P. H.: *Teaching for Christian Living*; Tead, O.: *Human Nature and Management*; Kilpatrick, W. H.: *Foundations of Method*, will be primary sources in this matter.

### FOLLOW-UP PROGRAM

It is not enough to help a person arrive at a solution. There must be a program of action with steps quite clearly in the mind of the counselee. The counselee needs to have a genuine share in building this program and in outlining these steps. In many cases, repeated interviews may be necessary to arrive at solutions and to build a program of action.

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The camps of the International Council of Religious Education have what is known as an Order of Geneva. A part of this order is what is known as a Home Program. It is interesting to see the motivating power of this program which a camper builds with the help of his counselor during camp. A copy of a report form used by the campers in reporting progress to a Court of Awards may be secured from The International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

Finally, the counselor must help the counselee to find a philosophy of life which will challenge all of his resources. Specific problems need to be treated, but people must be helped to see life in the large also. And they must be helped to discover the paths to psychic and social health. Among these paths trust, prayer, fellowship, and a great cause for which to live, are important.

### KEEPING CUMULATIVE RECORDS

Reference has been made a number of times to the need of keeping cumulative records for each member of the young people's group. Two plans are suggested here. The most common method is to have a folder for each person. In it are filed all data that accumulate which will be of value later on. A less frequently used method is for the leader to keep a detailed record in a book. This book comes into the possession of no one but himself. For the average church the latter method may be the more practical. Whichever method is employed, the leader must be certain that the records are held in strict confidence.

## PERSONAL GUIDANCE

Items in such a record should include, at least, the following:

1. Data about individual's home.
2. Data about individual's relation to his church.
3. Data about individual's interests and dislikes.
4. Data about individual's weak points.
5. Data about individual's strong points.
6. Leadership record.
7. Vocational record.
8. Number of past interviews.

### SUGGESTIONS FOR FURTHER STUDY

1. Make a list of the personal interviews Jesus had. See if you can deduct some principles which undergirded his conferences with individuals.
2. Which in your judgment is more important to the individual, group or individual guidance?
3. To what degree is the listing of problems on pp. 147-155 complete? What others would you add?
4. What are the qualities of a counselor? Can all teachers give personal guidance?
5. Work out a set of suggestions which will be helpful to a leader in diagnosing a difficulty.
6. A leader must be able to sense a problem, to analyze it, and to see clearly possible solutions. Brewer, in his book, *Case Studies in the Administration of Guidance*, suggests a device for use in analyzing a case. The writers have taken Case I, described on page 149, and have analyzed it according to Brewer's plan. The reader should take several cases and analyze them, using this scheme or a similar scheme.

#### A. Chief Issues

- (a) Were J's parents and teachers overzealous in their emphasis on the school issue?
- (b) Did the parents of J make a mistake in offering

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bribes to him to provide motivation for staying and participating in school?

- (c) Were J's parents too patient and too kind? Were they blindly in love with him?
- (d) Was J's trouble due to the fact that he never learned to make his own decisions and to be self-dependent?
- (e) Since J enjoyed fellowship with his brother and sister, and since he was anxious to be well thought of by others, was he normal in these respects?

### B. *Analysis of Each Issue*

- (a) Were J's parents and teachers overzealous in their emphasis on the school issue?

#### *One viewpoint*

(1) Teachers and parents should be zealous about school.

(2) Without their urging, J would have stopped school long before.

(3) There is no evidence of outward conflict of the anger type.

#### *The opposing viewpoint*

(1) J had a strong will.

(2) Continuous agitation caused rebellion.

(3) J revolted against effort toward manipulation.

(4) J apparently had no share in making any decision.

(5) Apparently his parents and teachers never sought to discover if he is the school type.

- (b) Did the parents make a mistake in offering bribes to J as a motive for staying and participating in school?

(1) Bribes are better than compulsion.

(2) Rewards are employed in all levels of modern education.

(3) Parents were honest in their effort.

(1) J Began to live for bribes.

(2) Parents enslaved J.

(3) Bribes are a cheap device.

(4) Use of bribes does not insure treatment of fundamental causes.

- (c) Were J's parents too patient and too kind? Were they blindly in love with him?

(1) Kindness and patience are always necessary in any type of treatment.

(2) They led J as intelligently as they knew how.

(1) The parents nor the teacher ever seemed to try to get at J's difficulty.

(2) Their love was blind.

(3) They made him overly dependent.

(4) They permitted J to make a fool out of them.

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(d) Was J's trouble due to the fact that he never learned to make his own decisions, and to be self-dependent?

(1) He did make his own decisions.

(2) In a sense, he was self-dependent.

(1) There is evidence that he was pampered and babied all his life.

(2) J's parents encouraged his dependence.

(e) Since J enjoyed the fellowship of his brother and sister, and since he was anxious to be thought well of by others, was he normal in these respects?

(1) J liked people except his parents and teachers.

(2) He enjoyed his brother and sister.

(3) He wanted group compensation.

(1) There is evidence that he liked others as long as he could dominate.

(2) He liked his parents as long as they gave him what he wanted.

(3) J was anti-social in some respects.

### C. Alternate Solutions

1. There was some causal factor involved here, embedded somewhere in J's experience with school.
2. J's parents and teachers urged school without even looking for symptoms.
3. Irrespective of the course of J's attitude, his parents continued to enslave him by being blindly good.
4. The use of bribes was bad. That practice should have been offset in some way.

### D. Preferred Solution or Solutions

Solutions 1 and 2.

7. Have a conference with a member of your group. Keep a record of the conference. Then, at the close of the conference, write a complete story of the conference. Then analyze it in light of the suggestions in this chapter.
8. Develop in detail an accumulative record system for your group.
9. You will find the following books helpful in further reading:  
Coe, George A., *What Ails Our Youth?* Scribner's, 1925.



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*Behavior Situations.* Divinity School, University of Chicago, 1932.

Edwards, R. H., and Hilgard, E. R., *Student Counseling.* National Council on Religion in Higher Institutions, Ithaca, N. Y., 1928.

Lichliter, M. H., *The Healing of Souls.* Abingdon Press, 1932.

Gilkey, James Gordon, *Solving Life's Everyday Problems.* Macmillan, 1930.

Edgerton, A. H., *Vocational Guidance and Counseling.* Macmillan, 1926.

Bagby, English, *The Psychology of Personality.* Henry Holt, 1928.

Symonds, P. M., *Diagnosing Personality and Conduct.* Century, 1931.

Dickerson, Roy E., *So Youth May Know.* Association Press, 1930.

## CHAPTER VI

### HOW TO ORGANIZE FOR EFFECTIVE WORK

When people do anything together as a group, some sort of organization is necessary. Procedure in organization which best enlists the creative powers of all members of the group in a program of Christian living must be utilized by the leader of young people. To describe some of these procedures together with illustrations of their use is the purpose of this chapter.

#### SOME PRINCIPLES OF ORGANIZATION

THE organizational set-up of a group should be an aid to a vital program. Unfortunately, organizations too often tend to become ends in themselves. They, rather than causes and programs, have been in many instances the center of loyalty. It is not uncommon to hear young people sing songs about their organization, or to see them fight to perpetuate an organization beyond the period of its usefulness, without any regard to the degree to which it serves life. Further, many organizations are so complex that the energies of young people are consumed in keeping the machinery going. Organization should be as simple as possible.

Often a group will form an organization and then look around for a program to put into effect. Obviously, a group should first build a program, and thereafter set up only such organizational procedure as is needed to carry out the program. In other words, one would be foolish to buy a ten-ton truck

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to carry five-hundred-pound loads. Nevertheless, that very thing happens in many local groups, when a group is burdened with a list of officers and committees for which there are no specific duties.

The average local church has far too many organizations. It is often divided against itself. Some folks are enthusiastic about the young people's society; others have as their main cause the church school; and still others give their devotion to a missionary guild. The result is that few people in such a church have a consciousness of or a loyalty to the total program and task of that church.

To summarize, there are certain simple principles which should undergird the organizational set-up of a young people's group:

Organization is only a transporting device; it is a means to an end.

The organization should grow out of the needs of the group and be a product of the group planning the same as the program.

The youth organization should be a working part of the total machinery of the church.

As far as feasible there should be one inclusive program and organization for the young people's group.

The organization needs to be flexible, since it is assumed that the program is flexible.

The organizational set-up should provide for a maximum of participation on the part of the members of the group.

### WAYS OF ORGANIZING IN YOUNG PEOPLE'S WORK

There are a number of ways of proceeding now in vogue in organizing young people's work. The

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young people's group may conceive of still better methods by combining two of these plans or by creating one that is entirely new. The important thing is to get a procedure which will provide the most permanent results.

**The church-department plan.**—The principle underlying this plan is this: all the elements of the program provided by the church are included in the young people's department of the church. This plan avoids overlapping and members of the group gain a sense of the total outreach of the church. When the group plans a program for the year, it does so in every area of experience which the church opens to youth.

For example, one group held a retreat for the purpose of setting up the year's program. The interests and needs of the group had already been located. The group then proceeded to provide for these needs and interests to be treated by assignments to the Sunday church school, the church worship, and the young people's society, or Sunday evening young people's meeting.

In fact, certain topics were suggested to the pastor to be handled in his sermons. The psychology involved here is obvious. A group of young people will gradually get a sense of the whole church if they keep the whole church in mind as they plan their programs.

This represents the type that is becoming more and more common. Most of the denominational headquarters are organizing their work so that all enterprises in the youth field are fostered by one national organization. Practically all denominations

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now have a department of young people's work, which comprises every feature in the youth program. There are many trends in the field which are moving in the direction of the integration of resources around a great common purpose and for the solution of common problems, so that it is only natural that within the local church there should be a similar movement to unify all the activities of young people's work.

The program of a group organized under this plan is carried out through a number of regularly scheduled sessions: The Sunday-morning meeting; the church-worship services; the young people's society; or Sunday-evening group; and club activities through the week. In some churches the work that is done in the young people's society is included in an extended session of the Sunday-morning meeting of the group.

The set-up of such a plan as this might be as follows:

### PROGRAM:

*Sunday Morning Group*—Problems and subjects of interest to group that are adapted best to group investigation and discussion, such as, the Life of Christ, History of the Bible, Ethics of Jesus, Social Problems, etc.

*Sunday Evening Group*—Extension of the morning consideration, or a treatment of more specific questions, such as, How Have a Good Time, Friendship, Prayer.

*Church Worship*—Congregational worship and help from pastor on Religion, Philosophy of Life, Religious Practices, Problems of the Day.

*Through-the-week*—Recreational and hobbies and formal leadership training.

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### ORGANIZATION:

*Offices:* Whatever the group may decide upon. Adult counselor. Committees: membership, worship, service, recreation, study, financial. (Many people have found by experience that these committees should be short-term assignments.)

Care should be taken that the work of each committee is made clear.

Officers, and chairmen of the committees, together with counselor and one or more teachers, should form the executive group.

*Representation:* The department should have representations on standing committees of the church as: official board, trustees, budget, membership, etc.

**Examples of the church-department plan.—First:** The church that is described here has a young people's department of those eighteen and older. There is no closely drawn age when people are promoted into the adult group. This department meets during the church-school hour, the members share in the worship services of the church during the morning, and then they have an evening vesper service which is a more mixed or large group discussion approach. There is also a series of activities included in the program throughout the week, such as discussions, parties, choir work, visitations, community study, leadership training, etc.

The members of this group are represented on the official bodies of the church, and the group as a whole has a very definite relationship to the total program of the church. They work closely with the pastor in the building of his sermon programs and share with him in the leadership of the Sunday-evening services. It is the feeling of those who work with this group that real progress has been made in

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the direction of helping the members to think of themselves as an integral part of the total program of the church.

Effort is made to motivate the preparation of individuals for definite leadership, and it is said that more than twenty per cent of the young people enrolled in this department are teaching in the different departments of the children's division.

Second: Another church has worked out a plan that is proving highly profitable, at least in the judgment of the pastor. According to the present situation in the church school, it is difficult to have any departmental activities outside of the class groups. As it happens, there is no evening service in that church, so the young people have what is called a Young People's Church Club. They meet at five o'clock each Sunday evening for tea, after which they have separate discussion groups. They have an enrollment of three hundred. These discussion groups are built around special interests. At seven-thirty the entire group of young people come together in the auditorium of the church for a worship service. In connection with this service there is sometimes a talk by the pastor and sometimes just an open-forum session. At the close of the service, which lasts about an hour, the young people spend a social evening together. This program is in action from the early fall until the late spring. All activities of the young people are carried out by this group.

Third: In another church the senior and young people's age-group are in one organization, with one set of officers to take care of all activities, including both morning and evening sessions. The officers are as follows: president, vice-president, recording secre-

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tary, corresponding secretary, assistant corresponding secretary, first and second assistants, treasurer, assistant treasurer, pianist, and assistant pianist.

Intermediates with their own officers are in a separate department for all sessions. Occasionally they unite with the older group in social meetings and projects.

All activities are carried on through nine commissions, which consist of the entire active and responsible membership of the department. Each commission is organized with a chairman, a vice-chairman, and a secretary, who keeps a permanent record of all the meetings, plans, and activities. There is also in each commission an adult adviser, who is chosen from the teachers or leaders of the department. This adviser is responsible for the effective performance of the commission's duties, and checks with his chairman and members whenever necessary. The president and adult counselor of the department are *ex officio* members of all commissions.

At the beginning of the school year, early in October, upon the installation of the new officers for the year, the Workers' Council (teachers, officers, and advisers) of the department meet to set up their commissions, and to choose the new commission chairmen. Following this meeting they have the annual retreat, at which the teachers, officers, and full commission membership are present. This retreat is held for the purpose of planning the work of the various commissions for the coming year. Sometime later the entire department spends an evening together, and at this time an hour is given over to the hearing of the reports which had been worked out



## YOUNG PEOPLE'S METHOD IN THE CHURCH

at the retreat. Thus the entire membership comes in contact again with the goals and plans for the new year. The commissions are as follows:

(1) *Worship*—This group plans all worship programs for both morning and evening sessions; also for the church services conducted by the department. They suggest and instruct personal devotions, quiet hour, morning watch, etc.

(2) *Evening Program*—This group plans the evening programs. They prepare the program in detail, securing speakers or leaders, etc. These meetings are usually of an informal forum type, and are preceded by a twenty-minute worship service, which includes songs, prayer, Scripture reading, etc.

(3) *Social*—This group plans and is responsible for the Sunday-evening luncheon, which precedes the evening service. Besides this they plan and prepare monthly socials.

(4) *Church Life*—This group has the task of relating the young people's activities to the church programs. They stimulate church attendance, counsel with the pastor on matters of mutual concern, plan for participation in different church activities, such as evangelistic meetings, ushering in church services, etc. They also plan a monthly evening church service, at which time the young people take complete charge.

(5) *Dramatics*—This group plans all pageants, playlets, etc., such as those given on Easter programs. They also plan and direct a play given in "The Play Festival," which is sponsored by the County Council of Religious Education each spring preceding the county youth conference. This group also furnishes features for worship services whenever requested.

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(6) *Publicity*—This group has complete charge of all publicity, such as posters, church-calendar notices, newspaper publicity, letters, etc., which may be needed on various occasions.

(7) *Community and World Service*—This group, with the help of the Worship Committee, plans all the missionary features. They provide for all the social service work, such as neighborhood parties for poor children, Christmas-caroling group, Thanksgiving baskets for needy families, gifts for the poor, etc. Through associated charities, they plan the annual Christmas party for the underprivileged children of the community.

(8) *Music*—Besides their usual duties, they have charge of worship features, song leaders, orchestra, special-occasion features, projects for Orphans' Home, carols. They also distribute and collect all hymnals each Sunday.

(9) *Membership*—This commission plans ways and means of increasing attendance and punctuality; checks up with classes on absentees. At the Sunday sessions they act as a fellowship and ushering committee at the door.

This group has quarterly council meetings (usually covered-dish affairs) where the teachers, officers, and all commissions meet to plan in detail the quarter's work, and to unify their programs. They hold separate commission meetings whenever necessary. The teachers and officers meet with the general church-school council every two months.

The question is often raised as to ways by which the department can keep its contacts with the respective co-operative youth movements, such as Inter-church Youth Councils and Christian Endeavor

## YOUNG PEOPLE'S METHOD IN THE CHURCH

Unions. This can be done easily. The writers know of a number of instances where churches, using the Church Department Plan, maintain active relations with both of the above-named groups. Such relationships should and can be maintained. Young people need fellowship with youths of other churches, other counties, and other states and nations.

**The council plan.**—In this plan, there is an attempt to relate the work of the respective youth organizations to each other. Thus each organization maintains its identity with its officers and separate programs. However, all programs are planned together, and all the agencies of youth in the local church join in some outstanding enterprises during the year. It is without question the logical step in some churches in an attempt to integrate the work of the several youth groups, and thus to eliminate overlapping and unnecessary duplication.

The most common procedure is to have two young people and one adult from each organization for youth represented on the council. These representatives are chosen by their respective groups. In some churches, all the officers and the chairmen of committees are on the council. This larger representation seems logical, especially when much of the program planning is done co-operatively.

The council may or may not have special officers. In some churches presidents of the respective co-operative groups take turns in the chair. However, where the council is an effective group it must be more than a clearing house. To be sure, in the beginning it may be merely an informal clearing house. But if the council is properly guided, the leaders from the different youth groups will soon discover

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that they are all seeking to do about the same thing. Once having discovered that, they can soon be led to see that "in union there is strength."

The organization and programs of one council are something on this order:

### REPRESENTATION

Officers and chairmen of committees from each co-operating group

Young People's Society	Young People's Classes in the Church School	Mission Guild for Girls	Young Men's Club
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### OFFICERS

President; Vice-president; Secretary-treasurer

### COMMITTEES

Program Committee, dealing with all phases of worship, recreation, service	Church Relation Committee bearing relations to all committees of the general church	Community Service	Inter- denomina- tional relations
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In some churches where this type of organization is used annual retreats in the fall are held for the purpose of staking out the main elements in the year's program. The plan is valuable, not only from the standpoint of work done but also from the angle of social integration.

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**Examples of the council plan.**—First: A rural church with only one room has worked out a correlated plan which has many merits. This church is by no means an average rural church. It is one of the strongest rural churches in the country. It has a long history of a splendid young people's work. It happens to be located in a county where interchurch-school young people's work has been in existence for ten years. There is also in the community a very active young people's society movement. The leaders in this church, however, have evolved a very splendid procedure. There is a young people's division in the church school made up of young people 13 to 23 years of age with officers. One of the main activities of this group is to take charge of the worship services of that one-room rural church school two Sundays a month. They also have other activities, which are closely akin to the program of that church school. This young people's division does a real piece of work in the interest of enlisting new members, in the revision of study courses, and in co-operating with the pastor.

There is a young people's society including people from 16 to 35 years that is very active. There is also a strong boys' club that is doing good work, and there is likewise a missionary guild for girls.

In order to relate these organizations more effectively a youth cabinet was formed, made up of two representatives from each of these youth agencies, and it is through this youth cabinet that all week-day activities are promoted as well as certain church-wide enterprises. For instance, this cabinet for several years past has taken charge of the Sunday-night service every other Sunday, and has done a worthy piece

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of work. It has also, for several winters, put on a week's intensive leadership training school with gratifying results. The pastor says, "Gradually these different youth organizations are growing together as they share common experiences with each other, and the time is not very far hence when this youth cabinet will be the unit of administration for all the young people's work in the church." He also says, "The young people are building strong loyalties to the whole church, and the loyalties to the church school and young people's societies and other organizations are of less intensity and are subservient to the greater loyalty."

Second: The story of a medium-sized city church in which a large number of organizations have sprung up during the past twenty years, all of them unrelated to each other and all covering about the same field, will be of interest. In order to bring these organizations more closely together, a youth council was formed. After a meeting had been held of all the agencies, the pastor conceived the idea of having a banquet to which all youth organizations in the church could send as many representatives as they desired. More than three hundred young people were present at the banquet. They had a good time together. Near the close the pastor presented the plan of having some organization that would try to be a sort of a clearing house for all the organizations. On that night he was unable to get very far. The group loyalties made the young people feel very reluctant to take new steps. However, after a time the pastor did succeed in having each youth group appoint four representatives to form this council.

This council is the agency through which all plans

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are reported. In September of each year the council has a retreat, lasting from Friday evening until Saturday evening, inclusive. The members of the council think through the program for the coming year in their sessions on Friday night and Saturday forenoon. On Saturday afternoon and evening all the young people of the church are invited to share in the good times and in the high experiences of that retreat. Around the fire circle reports are made of the plans of the council, and the entire group is asked to discuss those plans and finally to adopt them.

This council also meets every two months during the winter to hear reports from the different groups and to seek to integrate the work of all groups. Three or four distinctive meetings are planned and carried out by the council during the year; these include a big banquet given for all the young people in the church and a training institute for the young people who are actually engaged in the policies of leadership.

The director of religious education in the church reports that this council, which is an agency of correlation, has been a very effective power for good in their young people's work.

**The unrelated plan.**—In a large number of churches there are distinct, unrelated youth groups, which work at their tasks entirely independently of each other. One illustration of this type is provided here:

In a certain church there is a young people's department in the church school, which consists of people 18 to 26 years of age. This department is made up of four class groups. Although, due to the lack of facilities, this young people's department meets in the basement in a joint assembly with the

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intermediates and seniors, the organization of the department is distinct. These four classes are merged into an organization of four officers and several committees. Every third Sunday this department is responsible for providing the worship experiences of the joint department. Occasional meetings are held through the week in connection with the church's week-night service throughout the winter, and also on special days, such as on a watch-night or Washington's Birthday party.

In addition there is in this church a young people's society made up of people 16 to 30 years of age. This society is in conscious competition with the young people's department in the church school. If anything, it is more alive and energetic in that it puts into effect many more activities. This group meets every Sunday evening and on many occasions during the week. Its enrollment is about thirty, while the enrollment in the young people's department of the church school is more than eighty. There is also in this church a girls' missionary group, which aims to minister to this age group.

Obviously, there is some valuable work done in this church, but the element of competition and overlapping is certainly very unfortunate. There happen to be certain adult leaders who are enthusiastic about church-school work, and so have built up the young people's department. On the other hand, there are some older folks who have had a contact with the young people's society movement, and consequently have succeeded in building up strong loyalties to this organization.

The pastor reports that there is little interest on the part of the young people in the worship services



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of the church over which he presides. He says that he is often lonesome because of the lack of the young people in his service. Due to the closely drawn organizational lines, some of the young people in this church have come to think of the church in terms of the young people's department in the church school and others in terms of the young people's society which meets on Sunday nights. The result is that there is divided loyalty and young people do not have a consciousness of the church as a whole. It is not suggested here, of course, that the lack of co-ordination between organizations leads of itself to a gap between the young people and the total program of the church; there are many instances in which such an unrelated plan is accompanied by a broad interest on the part of young people in the total church program. However, such an interest is more likely to result when the organizational set-up is more certain to aid it.

In conclusion, the leader may ask himself the question, "What does this have to do with the situation in my own church?" The important thing for any local church leader of young people is to discover what procedures in his own group can be employed to bring about the best results. The illustrations given in this chapter are simply a portrayal of ways and means that other churches are using in forming that type of organization which seems best fitted to their situation. So each leader of youth must study the situation in his own group and then lay the foundation for that type of organization which would best suit his needs.

As has already been pointed out, it is very clear that no leader can continue to have the local church

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promote a number of different organizations that are in competition with each other. There is too much to be done to waste energy in competition. Local leaders must learn a lesson from the corporate trends in all of life and thus find the avenues to a co-operative and unifying spirit in the total youth life of the church.

### ORGANIZATION OF THE SMALLER UNIT—THE CLASS

Thus far we have thought of the department or other large group as a unit of organization. Within the department there are smaller units which are most generally known as organized classes. The department, of course, is the major unit of organization in the medium and large-sized churches, but nevertheless the class can become a powerful group for study and other activities. In the small church the class is often the only organization which the church school is able to offer young people, for in many cases all the young people in the church are satisfactorily accommodated in one class group. In such situations the class takes in the double function of department and class.

There is a tendency now toward larger classes. Thirty to forty are not too many young people for one class, provided the leader is able to handle a group of this size.

The organization of a young people's class should be as simple as possible. It is the practice of some classes to use only short-term committees; that is, a committee is assigned to a given task and then dismissed with appreciation after the job is done.

The class is an information-seeking group. It is here that the church is able to offer some of her most

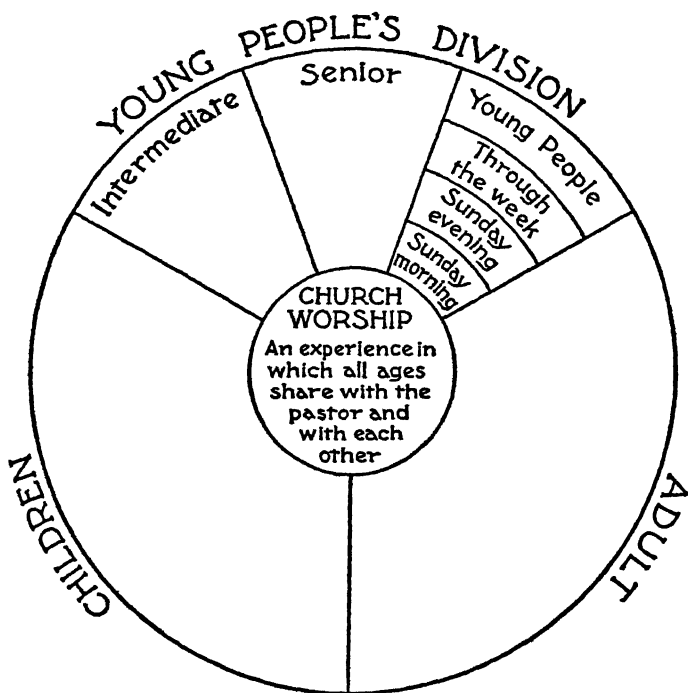
## YOUNG PEOPLE'S METHOD IN THE CHURCH

effective religious education. A leader works with a small group in the exploration and interpretation of many phases of experience.

In Chapter III there is a lengthy discussion on how to form a group, how answer needs, and how to build a worth-while group program. In the chapter on materials, the reader will find detailed suggestions for courses of study and other helps.

### SUGGESTIONS FOR FURTHER STUDY

1. How are young people to get a sense of the whole program of the church? Is it practical to say that



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the church-worship service is the nucleus of the total program of the church? Criticize the following plan of organizational relationships:

2. Work out a constitution for the young people's department of a church; of a young people's council; or of a young people's class.
3. Analyze the organizational scheme of your own young people's work. Indicate points where you think changes should be made. Outline necessary steps to making such changes.
4. Which of the three plans fits your needs best? Give reasons for your decision.

If young people are to get a sense of the whole church, they must have some experience in common with all other people in the church. The church worship is the best opportunity for this sharing. Of course there can also be communal experience in matters of recreation, service, and budget also, as young people work with the total church group.

5. The following books will be valuable for further study:

Hoiland, Richard, *The Organized Class*. Judson Press, 1931. Pamphlet.

*Plans and Methods for Congregational Young People*. Congregational Educational Society.

Maus, Cynthia Pease, *Youth Organized for Religious Education*. Bethany Press, 1925. Chapters IV, X.

*How a Leader Uses Organization*. Christian Quest Pamphlet 4. International Council of Religious Education, 1928.

*Standards for the Young People's Division of the Sunday Church School*. International Council of Religious Education, 1930. Pp. 19-20.

Mayer, Herbert C., *The Church's Program for Young People*. Century, 1925.

Stock, Harry T., *Church Work With Young People*. Pilgrim Press, 1929. Chapter II.

## CHAPTER VII

### DIRECTING AND IMPROVING THE PROGRAM

It is one thing to have a program that challenges young people; it is another thing to maintain the appeal of that program, to have it grow in depth and breadth, and to have it move forward as the interests and visions of young people move forward. To suggest ways of insuring growth in every outreach of the program is the message of this chapter.

THIS chapter deals with the improvement of the program from the standpoint of supervisors of young people's work in the local church, such as pastors, directors of religious education, general church-school superintendents, departmental superintendents, adult advisers, and others. The importance of direction and guidance is involved in what the task or purpose of such leaders is.

#### THE TASK OF THE LEADER OF YOUTH

First: The leader of young people's work in the local church will seek to make the youth program in that church ever increasingly meaningful from a religious standpoint. The chances are that much that is now being done in many local churches has little or no significance for religion. The fact that the Bible is used and the name of God is spoken, or that there is a good recreational program in the church, is no guarantee that the young people are having religious experiences. One of the funda-

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mental purposes of every teacher should be to help young people see and feel the religious meaning of everyday experiences.

Second: The supervisor of a program should seek to help teachers go forward with their young people in a common undertaking. A casual observer can readily testify to the need of this. Some of the hardest things that an adult leader of youth has to learn are how to secure the creative contribution of young people, how to guide them in building a program on the basis of their needs and interests, how to make group experience the product of youth itself, and how to make a wise choice of courses and other materials. From the standpoint of method, here is one of the key tasks of a supervisor. Emphasis needs also to be given to the laws of learning, the best methods of teaching, the ways of testing the religious values of an educational process, and so on.

Local groups are often handicapped because no one has worked out a division of responsibility. A department in the young people's division can only succeed on the basis of shared activity. What could be more worth while in a leaders' meeting conducted by a director or departmental superintendent than to help teachers face the ways to divide responsibility so that the efforts of all may be utilized to the highest degree!

Third: A supervisor should seek to create a desire for continued improvement on the part of teachers and leaders within the youth group itself. How easy it is to get into a certain way of doing things, even after the creative quality in the activity has been lost! Most local church leaders of young people give their services free; many other things occupy their time

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and thought through the week so that they cannot give sufficient time to reading and study, with the result that their task can easily become commonplace and routine. The supervisor must move on ahead, pushing back gradually but continuously the horizon of teachers as well as of young people.

Fourth: The supervisor must be constantly engaged in building a leadership personnel that is equipped in teaching and leadership skill and in spiritual insight and devotion. The ultimate success of any program depends, in a large measure, upon the success of this phase of the program of supervision. The supervisor must be ever on the alert to develop the potentialities of individual young people for service in the group.

The task of supervision in a local church youth group involves a number of carefully followed procedures. These procedures are actually used by many departmental superintendents who are not trained professionally, but who in practical experience and study have developed such skill as to be of real help to teachers and youthful leaders. Some of these procedures are group visitation and records of observation, observation of worship and recreational programs and records of important points, personal conferences with teachers and leaders from the youth group itself, and so on. These topics will now be discussed.

### SUPERVISING THE PROGRAM

The only way in which progress can be achieved in any field of endeavor is for someone to observe closely what is being done, analyze the situation objectively, and then devise ways of improving the

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method of procedure. Every modern business follows this plan. Why should not the leaders in a church constantly be on the alert to discover ways by which its ministry can be made more dynamic and purposeful for Christian living?

**Visitation.**—The superintendent of department or society, or some other person responsible for the type of work done, should make a practice of visiting regularly in the different class groups. Occasionally he should take a verbatim report of all that goes on in the class. This will help him to see the strong and weak points in the program procedure, the extent to which the program realized the objectives for which it was planned, the technique of the teacher, the response of the pupils, and the religious value of the whole experience. The following verbatim report of the procedure of a class was taken down by the superintendent of the department. During the week following the Sunday session of this class, the superintendent had a very valuable personal conference with the teacher. Here is the report as it was recorded in the notebook of the superintendent:

*President:* Just before we have our worship service, let us have our secretary read the minutes of our last meeting. Our discussion on "How to Get the Power to Live Right" has been real to all of us. We want to-day's lesson really to count.

*Secretary:* The following are some of our conclusions reached last Sunday:

"1. That we know how to do right, but we lack strength to live up to the best we know.

"2. The following are some of the things we find difficult:

"a. Keeping our thoughts pure.

"b. Taking disappointment manly.



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"c. Overcoming bad habits, such as masturbation, rapid eating, and lying.

"d. Being decent when with a girl.

"e. Doing what is right even against the 'gaff' of the crowd.

"f. To keep from being discouraged.

"3. That we should talk to Mr. Herberts about our problems if we hate to bring them up here."

*President*: I'm sure all of us have done some real thinking this week, and now before we have our decision, "Griff" is going to lead us in worship.

("Griff" led a service of worship that was obviously effective. His voice, manner, and material were highly contributive to a worship experience.)

*President*: Mr. Herberts will take over the class.

*Mr. Herberts*: I'm sure this worship service has helped us this morning to think more clearly and to be more eager to carry forward our lesson investigation. Do any of you have any questions on the secretary's report?

(Some additional problems were added by some of the members, namely, "How get power to like the unlikable person?" "How get power to get along with my Dad?")

*Mr. Herberts*: What shall we do from here? Shall we take up these problems one by one, or shall we try to set up some general principles that would cover all of their problems?

"Pick": I think we should take one at a time and answer it, or we will not get anywhere.

"George": I think so, too. Each problem is different.

*President*: No, fellows, haven't we discussed a lot of these questions before? Can't we find an answer to the question, "How get the power to do what is right?" so that it will cover all problems? I think we can.

"Pick": Well, we could say that God helps us, but what good's that?

"Griff": A lot of good, if we say how he helps us.

"Pick": But he may help each person in a different way.

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*"Walt"*: Doesn't he treat us all alike? He helps those who help themselves.

*Mr. Herberts*: Fellows, do we need to spend more time on this? Why not try to get some general answers on "How get the power to do what is right?" and then apply those answers in each case?

*"Griff"*: I move that we do that.

*President*: All in favor, say "I."

*Mr. Herberts*: What are some answers you would give to the question? Let's put down all our answers and then classify them and give our reasons.

The following answers were given:

1. Get power from God.
2. Get the truth about the power; always seek truth attitude.
3. Prayer and worship.
4. Ideals.
5. Purpose in life.
6. Friends.
7. The Bible.
8. Music and good books.
9. Private meditation.
10. Your parents.
11. Your girl friend (some snickers).

*Sam*: Really, fellows, I know cases where a fellow's girl straightened him up.

*"Griff"*: I move that our president appoint a committee to meet with Mr. Herberts to put these into form for our discussion next Sunday.

(Motion carried.)

*Mr. Herberts*: [Here the teacher summed up the discussion and illustrated what he could do next Sunday] Let's take the suggestion about getting the truth about a problem. Now, all of us know that we cannot get the power to be good football players until we have the truth about football. One cannot be a good student unless he knows how to study and how to budget his time. I think all of us will agree that this is one way to get power. Let's give some real thought to this matter,

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so that each of us can bring something real to class next Sunday.

*President:* I'll appoint "Griff," "Pick," and "Pewee" to meet with Mr. Herberts. When, Mr. Herberts?

*Mr. Herberts:* Tuesday at seven, here.

*President:* Glad for your fine spirit. Keep our hike with Mrs. Fosbrink's class in mind for October 30. Let's ask Mr. Herberts to close our meeting.

The reader may think that the average superintendent of a department in an average church could not do this in a class or youth society without hurting the feelings of the leader. Experience shows that the opposite is true. A departmental superintendent, of course, must use good common sense; he must not criticize and he must really be a helper.

Later, in an interview with the teacher, this superintendent commented on the strong points in the lesson and then asked the following question: "Why did you and the president not 'fall in line' with what the class wanted to do with respect to the solution of problems? You will remember they wanted to solve one problem at a time, while you and the president seemed to agree that it would be better to find some general principles governing all problems." The reader will see how fully this led into the total procedure of the class. Other questions were asked, then these: "Just where in the lesson did the boys and you reach a religious interpretation?" "Just what part did God have in the consideration?" All through the discussion this department superintendent had the total picture of the class in his notebook and could thus readily help the teacher recall the experience.

During such a class visitation the supervisor should

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look for leading-on opportunities in a lesson, so as to guide the teacher and class in a wise selection of materials which will be closely adapted to the needs of the group. A departmental superintendent should keep records of all interviews with the teacher so that each conference will begin with the experience of those that have gone before.

**Workers' conference.**—A second type of supervisory function a departmental superintendent or other leader can utilize is the workers' conference. A report like the one given above can be used with great profit in a meeting of teachers. It is entirely possible to get a group of teachers in a department to the place where they will readily put a report of one of their class sessions before the whole group for helpful criticisms.

From the records of the superintendent's visitation in classes he will be able to guide the group in discussing those problems that teachers face in carrying out an effective educational experience. Such questions as these may well be considered:

1. What is the best way to proceed with a group in discovering the needs of individual members?
2. How can we get a high degree of pupil participation?
3. How can we test the religious value of a group experience, or when does an experience reach a religious level?
4. What type of recreation should the church provide?
5. How can we get young people to experience the joys of worship?
6. How can we help young people experience in their everyday life the person and message of Jesus?

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7. How can we integrate the experiences of our church-school program with the experiences young people are having in the home, in the church, and in business?

8. What are the best methods of teaching, and when should each be used, and how?

9. What is involved in conditioning behavior, and through what steps does the pupil go in the learning process?

Such problems as these will challenge every resource we have. Their solution will be achieved much more quickly in co-operative thinking than if the teacher in the local church is to work them out alone.

**Youth council or committee.**—A third field of supervision which must not be neglected is the administrative program of the entire department, including worship, membership, equipment, finance, and the relationship of this total program with the total church program. Two different methods are used most often in providing such supervision. One is the organization of a youth council or committee on which are representative young people and also one or two teachers. The other plan is to bring representative young people into the teachers' meeting. Experience shows that the first of these two plans is the more successful. Thus the teachers' meeting can give major attention to the actual work in the class session.

We can never move forward into a rich group experience without the creative contribution of youth itself. This contribution must be the result of critical study and analysis on the part of young people themselves. Every supervisor should enlist

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young people themselves in improving the program of the group. For instance, the young people's council in a certain church is using the following schedule which has been worked out for the evaluation of a young people's service. The departmental superintendent in this school says that this instrument has completely revolutionized the worship experiences in the group. At a council or committee meeting some of the worship services are studied and analyzed, using the following questions as a check:

1. How did this meeting make God a reality in experience with relation to the subject under discussion?

2. How did this meeting deal with the issues involved in the light of the teaching of Jesus?

3. How did this meeting cause the group to use the Bible as a source of help in meeting the problems of life?

4. How did this meeting lead to an experience of prayer which was reasonable and which meant something vital?

5. How did this meeting develop an appreciation of the worth of human personality?

6. How did this meeting widen the horizon and lead the way into other problems and interests in which the group did not previously concern themselves?

7. How did this meeting confront the group with the necessity of choosing a different way of action from several clearly understood alternatives whose consequences were clearly weighed and considered?

Another young people's group made a careful study of the group prayers that were being used in their young people's department, the object being to im-

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prove them and make them an actual expression of the high purposes of the program. For instance, they took a litany which had been used the Sunday previous and, to their amazement, discovered that it gave an entirely different idea of prayer than they meant to portray to their group. As a result of their study, this group is now planning with much greater care the prayers they include in their programs.

A young people's group can learn to study and evaluate its own recreational program so as to put into it those qualities of religious value which the church has fostered. Certainly, there should be some difference between the recreational program promoted by the church and that promoted by a public school. What that difference should be is a supervisory problem.

One youth group developed the following objective observation schedule as a guide in testing the religious qualities of its recreational program:

### SCHEDULE FOR ANALYSIS OF RECREATIONAL PROGRAM

#### *Group Identification*

Church ..... Location .....  
Leader's Name ..... Address .....  
Observer ..... Address .....

#### *Understanding of Recreation*

1. What is the evidence that the leader and the group understood the real meaning of "recreation"?
2. Give evidence that the leader and group understood the relation of recreation to religion—
  - a. That, like religion, recreation is one of the universal expressions of mankind.
  - b. That, like religion, recreation is the expression of inner desires and impulses.

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- c. That qualities of Christian character like courage, creativity, dependability, good will, honesty, obedience, humility, can be built up through play as one phase of religious education.
  - d. That recreation may be, like worship and service, an expression of vital religious character.
  - e. That human contact and fellowship are the soul of religion, and the spirit of sacrifice for the team and the devotion and loyalty that are given in wholesome recreation develop spiritual qualities of the highest religious teaching.
3. Give evidence that the leader and the group were conscious of values to be sought in recreation—
- a. That recreation brings a joyous element in the “abundant life” of Christian living.
  - b. That recreation develops the mental life through keen attention and alert diversion based on ethics of the game.
  - c. That recreation promotes wholesome physical growth and expression.
  - d. That recreation can strengthen the moral and religious life through practice of self-control, obedience, reverence, clean living, co-operation, and good will.
  - e. That recreation promotes ennobling social expressions of life.

### General Conditions

1. Evaluate the program in order to see if it filled the purpose for which it was planned.
2. What needs and interests of the group did it meet?
3. Give evidence as to the relationship of this program to the whole year's program of recreation.
4. How was this program related to the total program of youth in the church?
5. Does this group meet to consider other relationships in the church program?



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6. To what degree did the leaders adhere to the following principles?
  - a. Start with easy games that all can play and work up to more difficult.
  - b. Explain games clearly while you have attention of players.
  - c. Be impartial and firm in all decisions.
  - d. Know the rules and stick to them.
  - e. Be enthusiastic yourself; it helps to put pep into the game.
  - f. Be resourceful; adapt your game to local conditions.
  - g. Never let players tire of game, or they will not want to play again. Stop while interested.
  - h. Give as much responsibility to others as possible in order to develop leadership.
  - i. If equipment is needed for game, be sure to have it ready and in good repair.
  - j. Try to foresee emergencies and plan for them.
  - k. Plan your program before time.
  - l. Be sure to have plenty of officials who know their job.
  - m. Be ready to change plans for better.
7. Give evidence that the program was planned and carried out by members of the group in charge, working under the supervision of an adult leader.
8. What disturbing factors were present?

### *Valuable Outcomes of the Program*

1. What were the spiritual values?
  - a. It provided conscious desire to control all conduct on a Christian basis.
  - b. It was inherently wholesome.
  - c. It gave mental and social satisfaction.
  - d. It provided new appreciations of life and personality.
  - e. It was artful.
  - f. It motivated a desire to be thoughtful of others.



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### *Equipment*

1. To what degree were the following items of equipment available?
  - a. A playground for outdoor activities.
  - b. A camp or hiking destination.
  - c. A large room at least 40x60.
  - d. Game equipment.
  - e. An attractive social room.
  - f. A stage.
  - g. A closet or strong box.
  - h. A scrapbook of ideas.

**Discovering and enlisting leaders.**—There are many sources from which leaders can be secured. Homemakers, who, because of their experience and their sincere interest in young people, are often effective leaders of young people. Another source is the professional group. There are young lawyers, doctors and business men, older business men and teachers, many of whom have the equipment, so that they can become successful leaders of young people in the church. The wide-awake church leader will keep his eyes open for promising people in the various vocations. Many times young professional men and women get started in the community without being enlisted in the leadership tasks of the church. With the developing years these leaders become so engrossed in the complexities of their professional callings that what inherent interest they may have had in the church becomes less and less active and unconscious to them. The result is that in later years it is almost impossible to enlist them in service for the church. In the years when they are ambitious and trying to make their way in their business or professional calling, their interests should be captured and harnessed for the program of the church.

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The reader may say that in his community there are few people of this kind. In every community, no matter how small, there are certain young men who are making their start in business and in professional life. The church should see to it that they also make a start in devoted and consecrated service to the Kingdom.

Another field from which leaders may be secured is that of the trades and the laboring group. Oftentimes folk are enlisted for leadership because of some special academic training. While academic training is most valuable, and while it should be taken into account, yet in every community there are young men and young women, and older people too, who, because of the richness of their experience, have an education that often surpasses that which is acquired by those who spend years in school life. Some of the most successful leaders in the church are plain, practical people of the trades, of the laboring group. They should be enlisted for leadership in the young people's department.

Here is a young man who is conducting a farm on a scientific basis. He has never, for a number of reasons, gone to college, but he has read widely; he has attended conventions, and he has made experiments, so that he is one of the leading scientific farmers of his state. He has a beautiful home in which there are music, pictures, and the best books. Nothing would be further from the truth than to say that this young man is without an education—he is well-educated. He is a good farmer, and is also making good as a teacher of a young people's class. In the small country church where he and his young wife give faithful service, he has more young people in his

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class between the ages of seventeen and thirty than are enrolled in all the other departments put together. He has had his class now for four years, and he and his group are still growing.

Those who would find leadership dare not overlook this type of person, which, after all, represents the greatest group of all.

Marion Lawrance used to say that no church would need to be without leadership if it only knew how to enlist and develop the leadership possibilities within its constituency. One pastor says that for seventeen years he was the minister of a certain church. When he became the pastor of this church, there was an appalling dearth of leadership. At the end of his seventeen years there was a trained teacher for each class in the church school with an enrollment of nine hundred, and an assistant teacher for each class, all of whom had had specific training for leadership. Such a situation is a compliment to the administrative foresight and skill of any pastor.

### IMPROVING THE RELIGIOUS VALUES OF THE PROGRAM

"How can I provide greater religious values for my group?" asked a teacher. "I have been teaching a class for two years, and my pupils have done good work, but I am not at all sure that religion is more meaningful to them." In this question the teacher touched on one of the most important points in religious education to-day. She expressed what should be the concern of every teacher of religion.

It is possible that an activity carried on in the name of religion may not have any religious value. An activity is not religious just because it is called such, or because it is promoted in a church building. The

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use of religious concepts does not guarantee that a religious experience is to be had. Even the act of audible prayer in the course of an enterprise does not insure a religious experience to the learner. A prayer is sometimes offered because it is in the schedule and not because there is anything to pray about.

When is religion meaningful to the learner?—We may well ask when it is that an activity takes on the religious quality. In a word, it may be said that religion is meaningful in a given experience when the learner sees and evaluates that experience in the light of its relation to God and his purpose for the world, no matter in what area of life it may be. We will not attempt to define God in a sentence. One of the tragedies of religion has been that men have sought to put God within the confines of a single sentence. There are many manifestations of God. The clearest and most powerful is revealed in the life and teachings of Jesus Christ. In Jesus, God is manifested as a loving Father in whom we see exemplified the highest moral, social, and spiritual values. In Jesus, whatever contributes to the production of the highest values for mankind is a manifestation of God. Whatever extends and promotes the greatest good to the greatest number is a manifestation of God. We associate with God those forces within life which make the social vision of man so clear as to weave the lives of all men into a single fabric in which the goal of each man includes the cherished ends of all mankind, each sharing in the values of all others, and each sharing in the ills of all others.<sup>1</sup>

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<sup>1</sup>The point of view presented in this paragraph is in line with an emphasis made by Dr. Ernest J. Chave, of the University of Chicago, in his book, *Supervision of Religious Education*.

## YOUNG PEOPLE'S METHOD IN THE CHURCH

God also manifests himself in the silence of every inner life. God is not static, neither is he impersonal. He presides over his universe and also over the council circle of every inner life.

As one carries this thought further and breaks it up into the elements that compose it, he sees more clearly what is involved in making religion meaningful to the learner. The following elements appear:

1. *Religion is meaningful to the learner when he has a personal experience of God.* The value of this experience will depend, of course, on the degree to which the learner has the right thought of God. Also the learner must discover the different ways in which God may be experienced. Sometimes young people say, "We have never experienced God." The reason may be that they expect God to speak out of the skies to them, or in some such unusual way. He may speak, however, in the quiet of the inner life; in the beauty of nature; in the message of music; in a disappointment; in a task; in a sorrow; in a victory; in the Bible; in the noble acts of a fellow traveler. The learner needs God to live. Religion must be so meaningful in all the experiences of life that therein is found a resource for living.

We have been giving folks ideals to live by, but not sufficient power to live up to those ideals. It is not because people do not know what is right; it is because the right does not allure them, or because they have not sufficient moral strength to live up to their knowledge.

A group of young people went on a hike. They had a fine time. The hike, the camp fire, the "eats," the games, and ending the evening by the singing of folk songs and hymns all contributed to

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their enjoyment. They climaxed the evening by humming "Nearer, My God, to Thee." On the way home two young people were overheard talking. One said: "Wasn't this a fine experience to-night? We had no sermon, no prayer, no Scripture reading." "Yes," answered the other, "but we did have prayer and we did have a sermon. I discovered in camp this summer that God is closest when a group has wholesome and creative experiences such as we had to-night."

The other heights which we will mention are just phases of this first, but it may be helpful to see them in their individual aspects.

2. *Religion is meaningful to the learner in an enterprise where the spirit and teachings of Jesus become the standard of action and thinking.* We will not attempt to say how Jesus should be explained in theological language to the learner, for there are many different explanations of him. We have spent too much time trying to explain the mysteries of Jesus and too little time in helping the learner reflect in his life the spirit and teachings of the Master. The final test is not what a person believes about Jesus, but how he lives the spirit of the Great Teacher. A brief look at our world reveals that Christians are short on living the life of Christ.

As the learner seeks to understand God and his will through a study of Jesus' teachings and life, as he seeks the truth about conduct and life in an examination of what Jesus had to say about life, and as he decides once for all to make a real trial of the way of Jesus, religion becomes meaningful.

A group of young people were discussing the unfinished tasks of the church as an exploratory procedure



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in planning the year's program. They had done some reading and they had also called upon resource leaders in getting at those situations in modern life where the Christian spirit and ideals are not operating. In this particular session, they listed the results of their study and observation. The following items appeared on the board:

White race is racially narrow—feels superior to colored races.

Wasteful luxury, blind to poverty. Luxury bill, \$12,000,000,000 in one year.

In one area of our city 90 per cent of the children are underfed.

Industrial strife—7,000,000 men unemployed in our country.

Nine persons needlessly killed in industry every hour.

Fifty-nine per cent of our national budget in 1930 was spent for armaments.

Suffering of despised races.

Graft in politics.

A million drug addicts.

200,000 prostitutes.

8,000,000 victims of venereal disease.

Twenty murders a day.

The group looked at the list. The leader said: "Here are areas of life where the spirit of Jesus is not as yet in operation. These are tremendous black spots on the church's unfinished tasks. We have a chance to work with God in bringing the dream of Jesus to fulfillment." Religion took on meaning, because this group decided that these facts are a shame to the cause of Jesus and that God is looking to them

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to give their best in correcting them. At the close of the session the group had a commitment service in which the members pledged themselves to give their utmost to the solution of these unchristian forces in life.

In the Christian Youth Council of North America the whole matter of war and military training was in the forethought of the group. There was a struggle for truth. Effort was being made to come to a decision with respect to a course of action to be taken. One boy in that group made a decision and went into his university and refused to take military training, saying, "I have made a commitment to the way of Jesus and anything connected with the war machine is an enemy to Jesus." Religion became meaningful to this boy in the Toronto meeting.

*3. Religion is meaningful to the learner when he is helped to appreciate and use the recorded experience of the race, especially in the Bible.* All through the ages, man has been on a quest for God, and the Bible is, for one thing, a record of that age-long quest for new experiences with God.

At those points in group experience where the Bible becomes a resource for living; where it throws light on a growing situation; and where it gives a prophetic look at a future outcome of a given activity, there religion becomes meaningful.

A group was discussing "Wholesome Friendship." They finally took up the question of petting. They defined terms, pointed out reasons for petting, and showed the dangers of petting. They referred to what was right in terms of the teachings of Jesus. At this point one young man said: "The fellow who can't have a good time with a girl without petting, is

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inferior in brains and character. If a fellow and a girl know each other, I see no reason why they can't kiss each other, but they should never let the kiss become common." This statement was a touching climax to the thinking. The leader said: "I think we have just had a good summary of this question. None of us wish to be inferior. All of us desire to be genuine. I, for one, feel the need of God. Let us pray." Every person in that group prayed. All of them had something about which to pray.

One of the significant things about this session is that after the group had come to a conclusion about petting, they tested that conclusion by the recorded teachings of Jesus in the New Testament.

Another group was discussing the question of "The Goals of a Good Life." They took a trip through the Bible to discover what men in the Old and New Testament considered to be the goals of the good life. Then they studied especially what Jesus had to say about the question. On the basis of all this investigation they came to the point where they made a statement of ideals for the good life. This statement of ideals was later printed so that each member of the group could have one to hang in his own room.

4. *Religion is meaningful when the group readily makes decisions and plans courses of action in interest of the greatest good of the greatest number.* The processes of religious education fail many times to introduce the social element into the thinking program of the learner. Personal problems should be dealt with but a program of education dare not stop with them. The learner must be thrust into the task of building a new and a better world. We have had

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plenty of personal prayer, but not enough of vicarious prayer. We have enough creeds but not enough sacrificial service.

When a group is thrown into a task of social reconstruction, then religion becomes meaningful. The drives of social progress are the enlarging and compelling processes of God. When the learner is brought into a co-operative relationship with them, religion becomes meaningful. The illustration of the group that came to a decision about the unfinished works of Jesus Christ is a good example of this. That group had an experience that was filled with religious power and vision.

A group wanted the basement of the church for their church-school meetings, but the men were there and refused to give up their coveted place. At a week-day meeting the group discussed the issue. A number of solutions were offered. Some of the young people wanted to refuse to attend church; others suggested that they go to other churches. In fact, they listed thirteen possible solutions. Then they asked themselves which solution was the most religious. Soon they struck off every one. Then they remembered that the men of the church were paying the bills and perhaps they ought to have some rights. They decided that night to send a messenger to the men's class and ask forgiveness for being so selfish, and to meet in the home of one of the members who lived near the church.

At one session of a certain group unemployment was discussed. There was indifference. Not much was said. The adult counselor went to the phone and called a medical doctor and asked him to hurry to the church. Soon the doctor arrived, and was

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told by the counselor what he was to do. Near the close of the meeting, the counselor arose and asked if the doctor might have a few minutes to tell of some unfortunate families. He described eighteen families, all of which were heartbreaking cases. The group was appalled and shocked. A committee was appointed to co-operate with the doctor in getting information about at least ten of those families and report back at the next meeting. They closed the meeting with prayer; there was something about which to pray.

When the horizons of the learner are broadened, when his sympathies become deeper and his interests wider, then religion becomes meaningful. Think of any sin and you will recognize its pettiness, its little-mindedness. Think of the corresponding virtue and you will recognize its relative largeness, its big-mindedness. Whatever opens up new interests that are wholesome, whatever fosters wholesome attitudes to all of God's children, whatever promotes the will of God in the heart of the learner, that is the religious.

How is prayer related to this discussion? Where does it come in? These are questions we may ask. In all of the illustrations given in this chapter there was prayer, both spoken and unspoken. A group can pray without bowing heads and closing eyes. Where there is commitment to high purposes; where there is appreciation of the worth of personality; where there is a sense of need of God, there is prayer. Prayer may be a formal act noticeable to others, or it may be an inner attitude only.

There are times when an experience should be tied up to a formal act of prayer. There are times when a leader may say, "We are on holy ground; let

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us pray," and each member of the group will bow his head and lift up his heart because he too feels the need of an outreach of his personality to a power greater than his own.

A group of good boys were discussing "Why Boys Like Jesus." They had a good time at it. One said: "Jesus wouldn't fight unless others were being hurt and no other gag would work. He wouldn't fight just because someone took his cap." The leader then raised the question of getting along with brothers and sisters. "I know why Jesus didn't fight," said a boy. "Why?" he was asked. "Because he knew it made you and others unhappy." There followed a splendid transfer from a discussion of Jesus' popularity to the everyday problems of boys. The teacher then helped the group to see that the boy who could play without fighting played God's way. The session closed with genuine prayer. A number prayed. One of them prayed, "O God, help us to play and live your way."

The leader must be sensitive to the occasion and to the time in an enterprise when members of the group should be directed to link themselves up to God and his purposes through prayer. If done well, this is the most vital kind of prayer.

The group will feel a need of prayer when such outcomes as the following have been realized in an enterprise:

1. A new and better understanding of God.
2. A greater faith and trust in God.
3. A new and better fellowship with God.
4. A feeling of peace and reconciliation with God.
5. A feeling of peace and reconciliation with one's fellow men.

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6. A greater appreciation for the highest values of life.

7. A clearer understanding of ideals and purposes.

8. A better understanding of personal problems and relation to them.

9. The receiving and release of a greater power for dealing with them.

10. The awareness and sorrow for sin.

11. The decision to cease sin and do right.

12. The decision to identify self with the highest qualities ascribed to God.

13. The desire and will to serve others.

14. The dedication of self to what is considered to be God's work.

15. The desire and purpose to participate in advancement toward an ideal world.

16. An appreciation of other religions.

17. A reverent attitude to all of life, appreciation for the beauty and wonder of the world.

18. A new feeling of worth.

19. The receiving of some experience from God.

20. A feeling of security in an uncertain world.

21. A reconstruction of life in light of the highest values of life.

It may be said, in concluding, that any group that achieves these twenty-one outcomes in the life of each member has indeed made religion meaningful in all the experiences of life.

### KEEPING ACCURATE RECORDS

A pastor of a large church recently made this comment: "After being a pastor of my church for a year, I turned my attention to the young men's class in

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the church school. I made the discovery that in the last five years there had been 327 different young men enrolled in the class; 300 of them are still in the city; 200 belong to the church, but we have only an average attendance in this class of 18. The facts of my study appalled me. I could not believe that any class in our church school could get so many new members and lose them again without apparently anyone discovering it." In another church a young man was asked to become teacher of the young men's class. He discovered that there were 60 on the roll; all of them belonged to the church; 12 of them were coming to church school. When he started out to visit the members who were on the roll, he discovered that a large number of them had not been to church school for some time, and that some of them had even left the city.

The average farmer has more accurate information about the number and characteristics of pigs and cows that he owns than the average church school has regarding its members. The young people's department, as does every other department, needs a system of records which will be accurately kept. Most young people's departments conduct membership campaigns and do their best in enlisting new members. However, many of them are very careless in keeping in touch with the people whose attendance they have recently enlisted. The teacher of a class should not only keep a record of the members of the group and their attendance, but he should have their addresses, a record of his conference with each, and of his visits to their homes. He should also have a record of special information which he is able to get about each.



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This data should be preserved in a permanent form, so that as changes are made in the personnel of teachers and leaders, an up-to-date record is available for the use of those who take up the new responsibilities.

One of the best systems of records and reports is that prepared by the International Council of Religious Education. Information about them can be secured either through the denominational publishing house, the state council office, or the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

### THE FINANCIAL PHASE OF THE PROGRAM

In many churches more money is spent for music than is spent for religious education. No one should oppose providing funds for good music, but he certainly has the right to object if an inadequate amount is available for an educational program.

The young people's department of the church should have a budget allowance determined by the needs of the program and the limitations of the church. If the young people have some part in determining the whole church budget, and if they are given a share in appropriating that budget, they will be much more interested in the total financial program of the church.

In many churches young people are enlisted to raise their own funds. It seems to many that it is much better to have them contribute to the whole church budget, and for the church then to pay back to the young people's department sufficient funds to provide materials and other necessities for a real program. In this way their gifts go not only into the

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church expenses, but also into the total service outreach of the church. Otherwise these young people will give some of their money directly to their own program.

It is very important that the members of a young people's department learn the principles of good business. After a budget has been determined for them, then they should be taught to keep within that budget. It often happens that young people get enthusiastic about a certain proposition and obligate themselves beyond the amount allotted for that enterprise. There is real virtue in good business principles in the matter of religious activities. Most important of all, the young people should learn the joy and privilege of sacrificial giving. If the financial program of the church is properly managed, and if young people have a genuine share in determining these policies, the chances are that there will always be sufficient money for local expenses as well as for the service outreach of the church.

### SUGGESTIONS FOR FURTHER STUDY

1. Observe the activities of several groups and keep a detailed record of the important things said as well as a description of the process followed out by each group. Then answer fully these questions:
  - a. What was the leader's purpose?
  - b. How fully were the members of the group conscious of this purpose?
  - c. What evidence was there that the members of the group were interested?
  - d. To what extent was there participation by the members?
  - e. What were the strong points in the activity? the weak points?

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- f. How would you proceed to discuss those weak points with the leader?
  - g. Did the group come to an adequate solution in program of action?
  - h. At what points in the process did the members of the group have a religious experience? Give evidence.
2. Have a brief interview with each member of your young people's department. Make a record of their difficulties and of the phases of the work with which they are satisfied. Then, plan ways of helping them meet their difficulties.
3. Prepare a program for a workers' conference which you feel provides a good measure of training.
4. Make a list of the duties of the superintendent of young people's work.
5. Describe in detail some problem in young people's work which you are facing; analyze it carefully, and work out a solution.
6. Use the section of the Standard for the Young People's Division which deals with "Training and Supervision of Workers" to score your department. Discover points of weakness and points of strength, and plan a program to correct the weak points.
7. Work out with your young people a list of questions for the evaluation of different phases of your program.
8. Make a selection of definitions of religion. State merits of each. Then prepare one which fully meets your own needs.
9. Evaluate statements in the chapter which state when an activity is religious. Use them as a guide in evaluating specific activities in your program.
10. Study System of Records prepared by the International Council of Religious Education.
11. Books for further reading:

Chave, Ernest J., *Supervision of Religious Education*.  
University of Chicago Press, 1931.

McKibben, Frank M., *Improving Religious Education*

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*Through Supervision.* The Methodist Book Concern, 1931.

Maus, Cynthia Pease, *Youth and the Church.* Standard Publishing Company, 1923. Chapter X.

Paulsen, Irwin G., *It is to Share.* The Methodist Book Concern, 1931.

*Standard for the Young People's Division of the Sunday Church School.* International Council of Religious Education, 1930.

Stock, Harry T., *Church Work With Young People.* Pilgrim Press, 1929. Chapters II, VIII.

Vieth, Paul H., *Improving Your Sunday School.* Westminster Press, 1930. Chapters III, IV, V, VI, VII, VIII.

## CHAPTER VIII

### MATERIALS FOR USE IN A YOUTH PROGRAM<sup>1</sup>

The printed page has for many years gathered up the experience and wisdom of leaders of youth. Significant experiments have been carried on. New ways of working have been developed. Out of it all printed materials of many kinds have been produced. This chapter classifies and describes the most widely used materials.

In one church the leaders of young people's work go faithfully to the church each week carrying and using a small range of printed materials. The church-school quarterly, a paper containing helps and suggestions on the young people's society topics, the Bible, and an occasional pamphlet are all the printed working tools that these people use.

In another church there is a worker's library in the church. The leaders are constantly in touch with new materials being produced. Magazines are received, circulated, and used. A social visit to the home of the man and his wife and children most interested in that program revealed, among other things, a most attractive basement. Along with games for the home entertainment of the growing family and their friends, was a cabinet of materials for use in the youth program of the church. These had overflowed from the regular bookcases until it

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<sup>1</sup> As prices of books are subject to change without notice, it has seemed best to omit them. They may be purchased through your regular bookseller or any of the publishers.

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was decided that they should have a place and a cabinet of their own. In it were books, pamphlets, lesson courses, maps, charts, worship-program materials, pictures and other aids in the use of the fine arts, etc. It was a fascinating collection and a sort of course in young people's work all by itself.

It is needless to add that there is a much better piece of young people's work being done in the latter church than in the former. The presence of many and varied materials does not, of course, guarantee better work. Cases can be cited where dried-up personalities are loaded down with materials, but there are no results, while other leaders whose printed supplies are limited are most successful. These are the exceptions, however. On the whole, the better work is done where leaders broaden their outlooks, enrich their minds, and vary their program by a wise use of varied material. For that reason this chapter gives an extended list and a brief description of the materials available for young people's work.

It will be noted that the chapter does not deal with the principles by which materials are chosen or the ways in which they are to be used. These matters are fully discussed in the preceding chapters on educational methods.<sup>2</sup> The publications here named form a valuable list of sources which leaders may study and refer to frequently as their work develops. The lists are printed as they have been sent in by various publishers on request.

No attempt has been made to evaluate the materials as "good," "bad," "educationally progressive," "educationally conservative," etc. Such statements

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<sup>2</sup> Chapters IV and V.

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would depend upon the basis on which the authors might make such judgments and would not mean the same thing to all readers. Instead the materials are briefly described, so that the reader can decide for himself those that will best meet the needs of his own situation. In making the descriptions the publishers' statements have been edited so as to eliminate mere evaluations and include descriptions of content and treatment only. In grouping the units an effort has been made to classify in such a manner as will be most useful to readers.

### MATERIALS FOR DISCOVERING INTERESTS AND NEEDS

*Character Growth Tests for Young Men.* New York: Association Press, Pamphlet.

These tests are under five titles and may be ordered separately or as a group. Each test comes in two forms, "A" and "B."

1. Immediate Life Situations
2. Christian World Citizenship
3. Religious Concepts
4. Group Relationships
5. Personal Attitudes

A Collection of Instruments Used In Locating Interests and Needs and Informal Tests of Progress, available from the International Council of Religious Education. Mimeographed.

Mayer, Otto, *Personal Guidance of Youth in Religious Education.* Chicago: International Council of Religious Education. Mimeographed.

*Life Experiences and the New Curriculum.* A Guide to Objective Observation, Research Service Bulletin, No. 6. Chicago: International Council of Religious Education. Revised.

Designed to be a simple guide for those who wish to

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study the religious life of growing persons through direct observation of first-hand experiences, and to assist in the direction, reconstruction, and enrichment of these experiences.

*Reports from Youth.* Chicago: International Council of Religious Education.

A two-page folder for reports from young people on their problem situations.

Sonquist, David E., *Interests of Young Men.* New York: Association Press, 1931. Cloth.

A thoroughgoing demonstration of methods of diagnosing the interests and needs of the member in order to guide him in his association experience.

Sonquist, David E., *Members' Interest Finder.* New York: Association Press.

An instrument for ascertaining interests to be used in the building of activities programs for groups within the membership.

### GENERAL MATERIALS TO HELP IN PROGRAM BUILDING

An Outline of the Organization for Christian Education for Young People in the Local Church. Dayton, Ohio: United Brethren in Christ. Mimeographed pamphlet, 6 pp.

Miller, Catherine Atkinson, *The Successful Young People's Society.* New York: Harper.

*The Christian Quest Materials.* Chicago: International Council of Religious Education.

#### I. Basic Materials for Leaders

What to Do in Using these materials (An Introductory Pamphlet).

1. Qualities of an Effective Leader.
2. How a Leader Proceeds with a Group.
3. How to Study Individual Growth.
4. How a Leader Uses Organization.
5. Program Suggestions for Group Leaders.



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### II. Resource Materials for Leaders

6. Youth at Worship.
7. Youth and Recreation.
8. Youth and Dramatics.
9. Youth in Camp.
10. Youth and Story Telling.
11. Book Friends of Youth.
12. Youth and Debating.
13. Youth in Co-operation (Co-operative Young People's Work).
14. The Mother and Daughter Observance.
15. The Father and Son Observance.

### III. Other Materials

Loose Leaf Cover Binder. To hold above materials which are punched to fit.

My Chart of Individual Growth. For pupil's chart and record of progress.

"My Task." For recording progress of pupils.

The Commission Plan. Philadelphia: American Baptist Publishing Society, 5 manuals, paper, 80 pp. each.

These manuals illustrate and explain in detail how any group of young people within the church can (1) Organize so as to secure the largest participation on the part of the entire membership. (2) Plan so that activities lead into channels of "deeper Christian living and richer Christian service." (3) Build a program of activities for the year ahead according to their own interest, need, and capacity. (4) Calendar their work along systematic lines of procedure. (5) Measure their achievement from year to year.

The following manuals are available: *Devotional Life Manual*, *Stewardship Manual*, *Cabinet Manual*, *Fellowship Manual*, *Service Manual*.

Davis, Bert H., *Leadership Through Christian Endeavor*. Boston: International Society of Christian Endeavor, 1931. Cloth, 180 pp.

A manual in Christian training for young people and

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counselors, covering society organization, union activities, program-building, and leadership training.

*Manuals for Young People's Work.* Chicago: Board of Education, Methodist Episcopal Church.

*Adventures in Christian Leadership.*

Manual giving procedure for local groups dealing with objectives, kind of program, planning program, etc.

*Adventures in the Devotional Life.*

A guide to the planning of meetings and building programs in the Epworth League and Church School.

*Adventures in World Friendship.*

A guide to missionary education through Church School and the Epworth League.

*Adventures in Building a Better World.*

A guide to Christian social thinking and action in Church Schools and the Epworth League.

*Adventures in Recreation.*

A guide to Christian use of leisure through Church School and Epworth League.

*Handbook for Leaders of Young People in the Local Church.*

A manual dealing with the place of the leader in the Christian education of young people.

*How to Organize.*

A guide for the organization of Church School, Epworth League and other groups in the Methodist Episcopal Church.

*Guide to Program Resources.*

Issued each year. A fairly complete list of Methodist materials available for young people's groups.

*Our Intermediate Meetings—Free.*

Ways in which an Intermediate group can plan its program.

*Practical Helps for Alert Fourths.*

Plans and programs for eighteen parties.

*To Leaders of Methodist Youth.*

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To pastors and leaders of young people interpreting the Methodist youth program.

*The Manual of the Presbyterian Program for Young People.* Philadelphia: Presbyterian Board of Christian Education.

An explanation of the general principles underlying the program.

Stock, Harry T., *How to Improve a Young People's Program.* Boston: Pilgrim Press, 1929. Paper, 43 pp.

A collection of brief, practical suggestions to be studied by the executive committee of the Young People's Department or society. Discusses aims, building a program, worship, missions, and organization.

Stock, Harry T., *A Year's Program for Young People.* Boston: Pilgrim Press, 1926. Paper, 82 pp.

A collection of plans, activities, and projects for young people's groups. Suggested organization plans, worship material, service activities, discussion studies and resulting projects, and other character-building material.

*Young Men and the Church.* Philadelphia: Presbyterian Board of Christian Education.

Deals with the activities of young men in the church, defines the ideals that should be back of activities of service, recreation, worship, and instruction, and gives suggestions as to organization and methods.

*Young Women and the Church.* Philadelphia: Presbyterian Board of Christian Education.

Deals with the activities of young women in the church, with particular reference to organization and operation of the Westminster Guild.

*Program Manuals of the Young People's Division.* Nashville, Tenn.: General Board of Christian Education, Methodist Episcopal Church, South, 1931. The following materials are available:

*The Young People's Division in the Small Church.*

A brief outline of program and organization for the

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young people in the small church having only the one auditorium.

*Planning and Promoting the Program in the Young People's Division.*

*Program and Organization of the Young People's Division in the Local Church.* A basic interpretation of the legislation for the Young People's Division in the local church.

Harbin, E. O., *Recreational Material and Method.* Cokesbury.

*The Program Manual on Evangelism and Church Relationships.*

*The Program Manual on Leadership Training.*

*The Program Manual on Citizenship and Community Service.*

Brown, Ina Corinne, *Missions and World Friendship.*

Brown, Ina Corinne, *Training for World Friendship.*

### UNIFORM LESSON MATERIALS

The following information as to materials available on the Uniform Lessons has been provided by the various denominational publishers.

*Baptist: American Baptist Publication Society*

*Young People's Class.* Philadelphia: Single copy, 60 cents a year; in quantity, 12 cents a quarter. Canadian price: single copy, 64 cents a year; in quantity, 12½ cents a quarter.

Quarterly. Sixty-four pages. Improved Uniform Lessons.

*Young People's Teacher.* Single copy, 80 cents a year; in quantity, 18 cents a quarter. Canadian price: single copy, 84 cents a year; in quantity, 19 cents a quarter.

A quarterly. Ninety-six pages. Companion quarterly with *Young People's Class.*

This teacher's help gives all the material found in *Young People's Class* plus illustrations, quotations, and directions for use of that material.

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*Baptist: National Baptist Convention, U. S. A.*

*Sunday School Teacher.* Published monthly, 64 pp., 10 cents per copy; 25 cents per quarter; \$1 yearly subscription.

Material for the teacher of each department on the Uniform Lessons.

*Baptist: Southern Baptist Convention*

*Sunday School Young People and Adults.* Nashville, Tenn.: Published monthly. \$1 per year.

Uniform lesson plans, departmental services to be used with them, and articles on organized class work.

*Church of God*

*Senior Quarterly for Young People and Adults.* International Uniform Lessons, Anderson, Indiana, Gospel Trumpet Company.

*Church of the Nazarene*

*Advanced Bible School Quarterly.* Improved Uniform Lessons, Kansas City, Mo. Nazarene Publishing House, 32 cents a year; 8 cents a quarter.

*Congregational: The Pilgrim Press*

*The Adult Bible Class Magazine.* Edited by Sidney A. Weston. Single copy, 10 cents; 25 cents per quarter; \$1 per year; 32 pp. in each issue. Boston, Mass.

Stresses the social implication of the International Uniform Lessons, in family, civic, industrial, racial, national and international relationships. One half of each issue is devoted to articles of current interest, supplementing the lessons and dealing with such themes as family worship, religious training of children and young people, racial and industrial questions, Prohibition, world peace, and other equally important subjects.

*Christian Bible Class Quarterly.* 48 pp. in each issue. 5 or more copies, 10 cents each. Single subscription, 50 cents per year.

*Christian Young People's Quarterly.* 32 pp. 5 or

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more copies, 10 cents each. Single subscription, 50 cents per year.

*Pilgrim Sunday School Quarterly for Town and Country.* 48 pp. 10 cents per quarter; 40 cents per year.

A simple, concrete interpretation. Prepared for and used by a wide range of ages.

*The Pilgrim Teacher Quarterly.* 64 pp. 20 cents per quarter; 80 cents per year.

International Uniform Lessons. Provides background for the teacher, suggests methods to use with intermediate-senior classes and classes of young people and adults, and plans for carrying the lessons into life with specific reference to the Congregational program of social service and missionary education.

*Pilgrim Lesson Leaf.* For Young People and Adults. Quarterly. 5 cents per quarter; 20 cents a year.

Two pages to each lesson. Devotional reading, lesson text, comment, questions, and applications. (Order only in multiples of five.)

### *Evangelical Association*

International Uniform Series of Lessons for the Young People's Age Group, Cleveland, Ohio. Board of Religious Education of the Evangelical Church.

### *Methodist Episcopal*

*Senior Quarterly.* Cincinnati: Per quarter, 7 cents; per year, 25 cents.

*Adult Bible Class Monthly.* Cincinnati: Per year, 80 cents.

*Church School Journal.* Cincinnati: Per year, \$1.

*Illustrated Quarterly.* Cincinnati: Per year, 18 cents.

*Studies for Youth.* Cincinnati: Per year, 50 cents.

### *Methodist Episcopal, South*

*Church School Magazine.* Monthly magazine for teachers. Nashville, Tenn.: Quarter, 22½ cents.

A special section entitled "International Group Les-

## YOUNG PEOPLE'S METHOD IN THE CHURCH

sons for Leaders of Seniors and Young People," gives helps on each Sunday's lesson.

### *Methodist Protestant*

*Advanced Quarterly.* Pittsburgh, Pa.: Single copy, 50 cents a year; 12 cents a quarter.

### *Presbyterian Church in Canada*

*Young People's Quarterly.* Toronto, Ontario, Canada: Single subscription, 45 cents; school subscription for three months, 8 cents.

### *Presbyterian Church, U. S.*

*Young People's Quarterly.* Richmond, Va.: School price, each year, 28 cents; per quarter, 7 cents.

Guidance in thinking and application of truth to life problems of young people.

*The Earnest Worker.* Monthly magazine, 80 cents per year; 20 cents per quarter.

Treatment of Uniform Topics for teachers of all departments. Also editorial features on various phases and departments of church-school work.

### *United Church of Canada*

*The Bible Class Magazine,* Toronto, Canada.

### *United Lutheran*

*Uniform Sunday School Lessons.* Philadelphia: For the Young People's Department, 18-23.

## GRADED LESSON MATERIALS

Information regarding graded lesson materials for this age group has been provided on request by the various publishers. It has been compiled and edited for use in this chapter.

### *Christian Board of Publication*

Lockhart, Clinton, *Old Testament Life and Literature.* In four parts, Pupil's Handbook, paper, 77-80 pp. each. Teacher's Quarterly, 77-88 pp. each.

## MATERIALS FOR A YOUTH PROGRAM

International Graded Series, Young People. Year I, Parts I, II, III, IV. A year's study of the Old Testament.

Lockhart, Clinton, *Apostolic Christianity*. Saint Louis. Four parts, Young People's Handbook for the pupil. Paper, 72-88 pp. each.

*Teacher's Quarterly*, paper, 81-96 pp. each.

The literature and history of the New Testament period of Christianity with the purpose "to awaken in young people an abiding interest in the New Testament, an appreciation of its fundamental importance to the Christian faith, and a realization of its practical value to them as a guide to Christian conduct."

International Graded Series, Young People. Year II, Parts I, II, III, IV.

Cheverton, C. F., and Cheverton, Vivian Pope, *The Bible and Social Living*. Pupil's Handbook, paper, 85-95 pp. each. Teacher's Quarterly, paper, 85-95 pp. each. International Graded Series. Third Year, Parts I, II, III, IV.

The purpose of this course is (1) to acquaint young people with the social teachings of the Bible, and (2) to develop in them a deeper appreciation of the value to be derived from, and the responsibility that exists as a result of their close relation to the other members of society.

Some of the topics considered are, the family, making of a home, the community and community problems, citizenship, the church, work, industrial problems, etc.

### *Friends' General Conference*

First Day School Lessons, Friends' Graded Course: Garrett, Alfred C., *Adventures in Faith*. 1926. Two parts, 60 pp. each.



## YOUNG PEOPLE'S METHOD IN THE CHURCH

Part II. Biographies. The Faith of Jesus, Paul, Francis of Assisi, Luther, George Fox.

Pickett, Clarence E., *Our Social Responsibility*. 1929. Two parts, paper, 50-55 pp. each.

A study and discussion course on social problems such as the family, the state, crime, education, war, race, Prohibition, industry, attitudes.

*Religion in the Modern World*. Philadelphia, 1928. Nos. 1, 2. Paper, 50-56 pp.

The place of religion in the world. Some of the topics considered: What is religion? religion and business; the Fundamentalist-Modernist controversy; what Jesus means to us, etc.

Russell, Elbert, *Studies in the Social Teachings of Jesus*. 1927. Paper, in two parts, 55 pp. each.

A study of Jesus' teachings on social problems, such as wealth, forgiveness, family, divorce, education, etc.

*The Society of Friends*. Philadelphia. In three parts, 35 pp. each.

A history of the Quakers.

*Study Outline for Our Book of Discipline*, 1929. Paper, 26 pp.

A study of the New *Discipline*, which has been approved by most of the Friends' Yearly Meetings. Some of the topics considered: The Basis of Our Religious Faith, Worship, Ministry and Prayer, The Scriptures, Religious Education, etc.

A View of Great Religions. *Studies in Denominationalism*. 1930. Paper, 36 pp.

A study of the development of denominations and some of the main denominations.

Whitman, Eleanor Wood, *The Epistles of Paul*. 1927. Two parts, paper, 53 pp. each.

*Presbyterian Church in U. S. A.: Board of Christian Publication*

Westminster Departmental Graded Materials.

## MATERIALS FOR A YOUTH PROGRAM

Teacher's and Student's Quarterlies.

*Organizing Myself*, Edwards, Richard H.

It involves Self-Analysis of Character, Why I Am What I Am, I Can Change What I Am, I Can Be Changed by Counselors, Friends, Prayer, Worship, etc.

*The Judgment of Light*. Studies in the Fourth Gospel.

*Great Modern Christians*.

To include studies of Carey, Judson, Livingstone, Moody, Jane Addams, Kagawa, etc.

*World Peace and Race Relations*.

It is expected that in succeeding years these materials will be developed according to the balance of a three-year cycle, covering such topics as the following: A year's survey of the Old Testament, New Testament and Church History from the time of the Judges down to the present day. Seventeen lessons on the Old Testament, sixteen on the New Testament, and nineteen on Church History. Studies on the Liquor Problem. Studies on the Social Attitudes of Jesus, including, Jesus and Politics, Jesus and Morality, Jesus and Ritual, Jesus and Patriotism, Jesus and Economics.

### ELECTIVE LESSON MATERIALS

The following materials are arranged under appropriate topics.

*Bible—its development and importance*

Carter, Thomas, *The Story of the New Testament*. Nashville, Tenn.: Publishing House of the Methodist Episcopal Church, South, 1920. Cloth, 203 pp.

The purpose is to make the New Testament interesting and inspiring by making it intelligible. Recalls and presents the human conditions and the divine movement of the Holy Spirit out of which the New Testament came.

## YOUNG PEOPLE'S METHOD IN THE CHURCH

Craig, J. Brad, *Bible Study for Bible Students*. Nashville, Tenn.: Cokesbury, 1926. Cloth, 300 pp.

The purpose is to present, in teachable form, something of the progressive revelation of the character of God and the laws by which he governs men. An attempt is made to interpret the facts of the Bible and God's will concerning men in terms of modern life experience.

Crosby, Rena Lee, *The Geography of Bible Lands*. New York: Abingdon Press, 1921. Cloth, 240 pp.

An interesting and authoritative textbook for students of later elementary school age.

Curry, Jr., A. Bruce, *Everyman's Guide to the Bible*. New York: Association Press. Pamphlet, paper.

A brief introduction to the study of the Bible.

Eiselen and Barclay, *The Worker and His Bible*, New York: Methodist Book Concern, 1909. Cloth, 240 pp.

A compact and comprehensive study of the Bible, Doctor Eiselen dealing with the Old Testament, Doctor Barclay with the New Testament.

Fosdick, Harry Emerson, *The Modern Use of the Bible*. New York: Association Press. Cloth.

Deals with the modern use of the Bible in the light of scientific studies in regard to Bible lands, history, etc.

Goodspeed, Edgar J., *The Formation of the New Testament*. Chicago: University of Chicago Press.

Stresses the geographical and other influences that played so large a part in assembling the books of the Testament.

Goodspeed, Edgar J., *The Story of the New Testament*. Chicago: University of Chicago Press, 1926. Cloth, 150 pp.

Also published by Beacon Press, Boston.

Presents the situations out of which the New Testament books arose, the actual conditions of early

## MATERIALS FOR A YOUTH PROGRAM

Christian life which caused the writing of each book, and the manner in which each writer met the problem before him.

Hayes, Doremus A., *The Most Beautiful Book Ever Written*. New York: Methodist Book Concern, 1927. Paper, 100 pp.

A study of the gospel of Luke.

Hunting, Harold B., *Hebrew Life and Times*. New York: Abingdon Press, 1921. Cloth, 188 pp.

Historical lessons emphasizing the ethical and spiritual ideals of the Hebrews, thus revealing the Hebrew foundations of Christianity.

Oxtoby, Frederick B., *The Life Story of the Bible*. Philadelphia: Presbyterian Board of Christian Education. 1929. Comprises Teacher's textbook, and Pupil's book.

A series of studies to create an appreciation of the Bible as the book of life for to-day.

### *Bible—Historical and Biographical Courses*

Ascham, John Bayne, *Apostles, Fathers, and Reformers*. New York: Methodist Book Concern.

Ascham, John Bayne, *The Religion of Israel*. New York: Methodist Book Concern.

Ascham, John Bayne, *The Religion of Judah*. New York: Methodist Book Concern.

Calkins, Raymond, *The Social Message of the Book of Revelation*. Boston: Pilgrim Press. Cloth. Has a Leader's Manual.

Carter, Thomas, *Life and Letters of Paul*. Nashville, Tenn.: Cokesbury Press, 1921. Cloth. 231 pp.

The aim is to keep the student in contact with the New Testament material so as to grasp this fascinating personality.

Crannell, P. W., *Old Testament Character Crises*.

## YOUNG PEOPLE'S METHOD IN THE CHURCH

Part II of Old Testament Times. Philadelphia: Judson Press, 1920. Teacher's textbook, paper, 143 pp. Pupil's, paper, 93 pp.

The aim is to present the great turning points in the lives of Old Testament leaders as a help to present-day young people as they face their life choices.

Davis, Ozora S., *Comrades in the Great Cause*. New York: Association Press. Cloth, pocket size.

A study of Saint Paul's Epistle to the Philippians.

de Blois, Austin K., *Old Testament Wisdom*. Part IV "Old Testament Times." Philadelphia: Judson Press, 1921. Teacher's textbook, paper, 123 pp. Pupil's, paper, 88 pp.

This part covers the book of Proverbs in its plea for purity, honesty, courage, kindness, cheerfulness, discretion, generosity, industry, self-control, etc.

Dimmitt, Luther M., *God in the Lives of Men and Nations*. Part I. *Pioneers of the Hebrew Religion*. Philadelphia: Presbyterian Board of Christian Education, 1929. Teacher's textbook, paper, 64 pp. Student's textbook, paper, 64 pp.

Presents, on their historical background, a study of leaders in Hebrew history from Abraham to David.

Dimmitt, Luther M., *God in the Lives of Men and Nations*. Part II. *A Nation's Struggle Against Paganism*. Philadelphia: Presbyterian Board of Christian Education, 1929. Teacher's textbook, paper, 64 pp. Student's textbook, paper, 64 pp.

A period of Israel's history from the time of David to Christ.

A study of the influences from within which imperiled the heritage of the Hebrews and hampered the development of the religion, which, in time, became the historical source of Christianity through Jesus.

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Dimmitt, Luther M., *God in the Lives of Men and Nations*. Part III. *A Nation Threatened From Within*. Philadelphia: Presbyterian Board of Christian Education, 1929. Teacher's textbook, paper, 64 pp. Pupil's textbook, paper, 64 pp.

The life of the people from the time of David to Christ.

A study of those influences within the Hebrew nation itself which necessitated a struggle for the preservation and development of their faith in the one God of righteousness, a faith that prepared the way for the coming of Christ.

Edwards-Cutler, *Life At Its Best*. New York: Association Press. Thin paper. Cloth, pocket size.

A practical study of the apostle Paul. The comments and questions make application to personal life and to modern condition.

Hawley, C. A., *Teaching of Apocrypha and Apocalypse*. New York: Association Press. Cloth.

Books which Jesus read, studied, and quoted, presented in clear and nontechnical language for the lay reader.

Hawley, C. A., *Teaching of Old Testament History*. New York: Association Press. Cloth.

Outline of the history of Israel.

Hawley, C. A., *Teaching of the Prophets*. New York: Association Press. Cloth.

New pictures of the Hebrew prophets. The poetic flavor and literary charm of the original Hebrew is brought out in Doctor Hawley's translations. The accompanying comments supply the background for an appreciation of their historic and religious significance.

Hayes, Doremus A., *Great Characters of the New Testament*. New York: Methodist Book Concern.

Stories of the great men and women of the New

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Testament: Judas Maccabeus; John the Baptist; Jesus the Leader, Teacher, Messiah; Simon Peter; Paul, the Missionary, etc.

Howard, Philip E., *Many Sided David*. New York: Association Press. Thin paper. Cloth, pocket size.

Arranged for thirteen weeks.

Hutchins, William J., *Religious Experience of Israel*. New York: Association Press. Cloth.

A survey of the Old Testament literature showing the moral and religious development of the ancient Hebrews and presenting the religious messages of the great leaders of Israel. (Arranged for daily study for half a year.)

Johnson, W. H., *Disciples in the School of Jesus*. Philadelphia: Presbyterian Board of Christian Education, 1927. Teacher's textbook and Pupil's book.

The attitudes toward Jesus built up in the hearts and minds of the disciples by contact with him.

Knopf, Carl Sumner, *Bible Youth in Modern Times*. New York: Methodist Book Concern, 1927. Paper, 134 pp.

A presentation of the way in which the Bible was written primarily for youth and shows that boys asked the same questions, had the same longings and dreams as to-day.

Knudson, Albert C., *The Prophetic Movement in Israel*. New York: Methodist Book Concern, 1921. Cloth, 174 pp.

An admirable survey of the prophetic movement, prepared primarily for study classes of church-school teachers in training.

Longacre, Lindsay B., *Amos, Prophet of a New Order*. New York: Methodist Book Concern.

A textbook study in thirteen lessons.

Longacre, Lindsay B., *Deuteronomy: A Prophetic Law Book*. New York: Methodist Book Concern.

## MATERIALS FOR A YOUTH PROGRAM

Emphasis is placed upon the prophetic spirit of this ancient volume and the relation of its teachings to present-day problems.

McAfee, Cleland B., *Psalms of the Social Life*. New York: Association Press. Thin paper. Cloth, pocket size.

Shows how the Psalms grew out of the actual lives of men who were vividly conscious both of God and of humanity.

Miller, Park Hays, *An Interpretation of Christian Living*. Philadelphia: Presbyterian Board of Christian Education, 1927. Teacher's textbook and Pupil's textbook.

The aim of this course is "to strengthen and re-enforce the Christian attitudes of young people toward Jesus Christ by studying the attitudes of Paul toward him, as revealed in the Epistle to the Philippians."

Miller, Park Hays, *God in the Lives of Men and Nations*. "A Prophet and His Message" (Malachi), Part IV. Philadelphia: Presbyterian Board of Christian Education, 1929. Teacher's textbook, paper, 64 pp., and student's textbook, paper, 64 pp.

A study of the book of Malachi which presents the meaning of this message for the people to whom he spoke, and helps to discover the eternal principles of his message and the application of these principles to the life situations of to-day.

Price, Ira M., *Old Testament History*, "Old Testament Times," Part I. Philadelphia: Judson Press, 1920. Teacher's textbook, paper, 104 pp; Pupil's, paper, 78 pp.

The aim of this part is to give an airplane view of Old Testament history from the time of Abraham to the return of the exiles to Jerusalem.

Rogers, Robert W., *Great Characters of the Old Testament*. New York: Methodist Book Concern, 1920. Cloth, 205 pp.



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The name of Robert W. Rogers will always carry authority on Old Testament subjects. His books on Babylonia and Assyria and their relation to the Hebrews in Old Testament times are everywhere recognized as standard works. In this book a scholar writes with charm.

Walker, Rollin H., *Men Unafraid*. New York: Methodist Book Concern, 1923. Cloth, 164 pp.

A study of Amos, Hosea, Isaiah, and the Herald of the Restoration.

### *Church History*

Ascham, John Bayne, *Apostles, Fathers, and Reformers*. New York: Methodist Book Concern, 1921. Cloth, 336 pp.

An interesting study of the development of Christianity through the periods of the Early Church, the Medieval Church and the Reformation.

Aszman, T. H., *The Christian Church Finds Itself*. Philadelphia: Presbyterian Board of Christian Education, 1928. Teacher's textbook and Pupil's book.

The beginning of the great advance of Christianity into the Gentile world. Studies in The Acts—chapters one to twelve.

Aszman, T. H., *The Christian Church Spreads Sail*. Philadelphia: Presbyterian Board of Christian Education, 1929. Teacher's textbook and Pupil's book.

The beginning of the great advance of Christianity into the Gentile world. Studies in The Acts—chapter thirteen to the end.

Bosworth, E. I., *New Studies in Acts*. New York: Association Press. Cloth.

A discussion of the significant events which accompanied the growth of the conception that Christianity was not merely a Jewish sect, but a universal religion, and of the equally stirring happenings connected with the taking of the gospel to other lands and peoples.

## MATERIALS FOR A YOUTH PROGRAM

Eaches, Dr. O. P., *New Testament Times*. Philadelphia: Judson Press. One year. Four parts. Pupil's book and Teacher's book.

Grant, Frederick C., *The Early Days of Christianity*. New York: Abingdon Press, 1922. Cloth, 320 pp.

A vivid account of the founding of the Christian Church, with a study of the peoples and times, and the story of the persecution and heroism of the early Christians.

Hutchinson, Paul, *Men Who Made the Churches*. Nashville, Tenn.: Cokesbury Press, 1930. Cloth, 212 pp.

Biographical sketches of Luther, Cromwell, Knox, Bunyan, Fox, Wycliffe, Wesley, Campbell. (Has no teaching helps.)

Hutchinson, Paul, *The Spread of Christianity*. New York: Abingdon Press, 1922. Cloth, 276 pp.

The story of the conquering march of Christianity in its geographical spread and its effect upon the civilizations with which it has come in contact.

Knopf, Carl Sumner, *Comrades of the Way*. New York: Methodist Book Concern, 1928. Paper, 131 pp.

The early Christians were comrades of the way. The New Testament records the outpourings of their hearts as they searched for and found that way. This book sets forth the who, what, when, where, why, and how of these messages.

Nagler, A. W., *The Church in History*. New York: Abingdon Press, 1929. Cloth, 468 pp.

The aim of this book is to bring about a deeper appreciation and understanding of Christianity by tracing out the path by which it came.

North, Eric M., *The Worker and His Church*. New York: Methodist Book Concern.

A study of the development of the Christian Church through the early centuries and medieval times, and

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of the rise and growth of Methodism, with a more intensive study of the Methodist Episcopal Church—its history, form of organization, and present activities.

Schermerhorn, William David, *Beginnings of the Christian Church*. New York: Methodist Book Concern, 1929. Cloth, 128 pp.

A competent outline of the beginnings of the Christian Church, adapted to the needs of young people and adults in church schools.

Stranahan, Edgar H., *The Society of Friends*. A study outline. 75 pp.

A more detailed study of the historical development of the Society of Friends.

Stuber, Stanley I., *How We Got Our Denominations*. New York: Association Press, 1927. Cloth, 225 pp.

The purpose of this book is to give a bird's-eye view of the evolution of denominations. To do this, the study begins with Jesus, and using as little material as possible, covers the primitive, medieval, and modern stages of the Christian Church.

Sullivan, William L., *From the Gospel to the Creeds*. Boston: Beacon Press, 1919. Cloth, 202 pp.

The growth of Christianity from the time when the Beatitudes were sufficient to the time when creeds were obligatory. The author traces the development of certain doctrines not found in primitive Christianity and points out some of the practices of the Roman Church which restricted and finally destroyed the spirit of freedom which characterized the first disciples.

Sweet, William Warren, *Our American Churches*. New York: Methodist Book Concern.

A study of the development of the churches in America as an expression of the religious motives of the people.

Walker, Williston, *Great Men of the Christian Church*.

## MATERIALS FOR A YOUTH PROGRAM

Chicago: University of Chicago Press, 1908. 12mo, cloth, 378 pp.

A series of biographies of men who have been influential in great crises in the history of the church.

### *Church of To-day*

Porter, David R., *Church in the Universities*. New York: Association Press. Cloth.

College students everywhere are questioning the place and the work of the church. Here is presented the result of many discussions of the subjects by students and secretaries in recent conferences. The purpose of the book is to furnish data and to stimulate further discussion.

Roadman, Earl A., *The Country Church and Its Problems*. New York: Methodist Book Concern.

Shaver, Erwin L., *Young People and the Church*. Chicago: University of Chicago Press, 1925. Paper, 57 pp.

A procedure is here suggested for a unified program of educative activities for young people with the aim of developing a more intelligent, devoted, and active loyalty to the church.

### *Community Relations*

Davis, Staley F., *Christian Neighborliness*. New York: Methodist Book Concern.

Studies in the meaning of Christian conduct with relation to one's own community.

Shaver, Erwin L., *Christianizing Our Community*. Chicago: University of Chicago Press, 1927. Paper, 61 pp.

A plan for setting young people to work on the problem of Christianizing their immediate community, and for developing in them the desire and capacity for making effective changes as they grow older.

Smith, Roy L., *The Young Christian and His Community*. New York: Methodist Book Concern, 1920. Cloth, 24 pp.

## YOUNG PEOPLE'S METHOD IN THE CHURCH

(1) To give to Christian young people an interpretation of the possibilities of their own home community. (2) To stimulate a Christian conscience which shall develop into a real conviction concerning community ills, and (3) To introduce certain scriptures which being interpreted in the light of the events which gave them birth may be valuable in showing us the everydayness of Christ's teaching.

Ward-Edwards, *Christianizing Community Life*. New York: Association Press. Cloth, pocket size.

Starting with the application of the social principles of Jesus to the social life of the local community, the book demonstrates the interdependence of community problems the world around. Suggestions are offered for opening up some of the trails that will lead to the commonwealth of God.

### *Family and Home Relationships*

Burkhart, R. A., *Home of My Dreams*. Elgin: David C. Cook Co.

Talks to young people on ideals regarding marriage and the home.

Fiske, George Walter, *The Christian Family*. New York: Abingdon Press, 1929. Cloth, 138 pp.

A plea for Christian teaching, example, and inspiration in the family life.

Galloway, T. W., *Parenthood and the Character Training of Children*. New York: Methodist Book Concern, 1927. Cloth, 224 pp.

A book designed to help parents in training their children for the important tasks that await them.

Hayward, Percy R., and Myrtle H., *The Home and Christian Living*. Philadelphia: Westminster Press, 1931.

Discussion for young parents on home life and child nurture.

Miller, Park Hays, *The Christian Home*. Philadelphia: Presbyterian Board of Christian Education.

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Teacher's textbook, 20 cents, and Pupil's book, 15 cents.

Here the student considers the home in which the Christian is born and nurtured, and the Christian's plans for a Christian home of his own.

Montgomery, J. H., *Christian Parenthood in a Changing World*. New York: Methodist Book Concern, 1933. Cloth, 100 pp.

The purpose of this book is to help parents who are seeking honestly to meet the perplexing problems of their own growth and adjustment.

Porter, Eliot, *A Christian in His Home and Church*. Philadelphia: Presbyterian Board of Christian Education, 1931. Teacher's textbook and Pupil's book.

This course aims to develop an understanding and acceptance of Christian responsibility in all relationships of the home, and a determination to share in making the home a center of Christian influence.

Winchester, B. S., *Young People's Relationships*. Boston: Pilgrim Press. 75 cents.

A discussion course on love and marriage. The outcome suggested is that of the development of a code of conduct together with appropriate social action.

### *Jesus Christ—His Life and Work*

Bosworth, Edward Increase, *The Life and Teaching of Jesus, According to the First Three Gospels*. New York: Macmillan, 1924. Cloth, 424 pp.

For college students. It endeavors to present the life of Jesus in the terms of a real religious experience.

Bosworth, E. I., *Studies in the Life of Jesus Christ*. New York: Association Press. Cloth.

This book is designed to introduce the student to the inductive study of the life of Jesus. It takes up one by one the four accounts of his life that have come down to us.

## YOUNG PEOPLE'S METHOD IN THE CHURCH

Bosworth, E. I., *Thirty Studies About Jesus*. New York: Association Press. Art leather cloth, small pocket size.

The main points in the life and teachings of Jesus Christ. Questions at the end of each study throw new light on the meaning of life and its possibilities.

Burton, Ernest De Witt, and Mathews, Shailer, *The Life of Christ*. Chicago: University of Chicago Press, 1927. Cloth, 370 pp.

This revised edition takes advantage of the findings of New Testament scholarship of the last quarter century, clearing up the meaning of certain passages in the gospel narrative. Questions for class discussion are included to apply the teaching of Jesus to problems of modern life.

Curry, Jr., Bruce, *Jesus and His Cause*. New York: Association Press. Paper. Revised and rewritten.

A study of the Gospel of Mark embodying the results of recent work among students.

Davis, Ozora S., *Meeting the Master*. New York: Association Press. Thin paper, cloth, pocket size.

Our Lord's conversation with individuals, showing the traits of his character which they bring out and the effects on the lives of those with whom he came in contact.

Denny, Walter B., *The Four Gospels and the Christian Life*. Boston: Pilgrim Press.

Introduces the student to an appreciation of the Gospels and the life of Jesus.

Ewing, R. L., *What Do Modern Writers Say of Jesus*. New York: Association Press. Pamphlet.

A brief study course on appreciations of Jesus by seven modern writers, Case, Coffin, Klausner, Ludwig, Barbusse, Gibran, and Murray.

Fosdick, Harry Emerson, *Manhood of the Master*.

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New York: Association Press. Thin paper, cloth, pocket size.

The personal qualities of the Master—his joy, magnanimity, endurance, sincerity, self-restraint, fearlessness, affection, and his spirit—closing with a chapter on "The Measure of the Stature of the Fullness of Christ."

Glover, T. R., *Jesus in the Experience of Men*. New York: Association Press. Cloth.

This book demonstrates afresh that "Jesus of Nazareth does stand in the center of human history, and that he has brought God and man into a new relation."

Glover, T. R., *The Jesus of History*. New York: Association Press. Cloth.

The method of modern inquiry as applied to the study of Jesus, treating him as a historical figure and subject to all the tests of historical investigation. Nevertheless, the reader finds a warmth of conviction which makes the character of Jesus live.

Graham, Thomas W., *Story of Jesus*. New York: Association Press. Cloth.

A complete record of Matthew, Mark, and Luke in a single narrative—an interweaving of all the material in these Gospels into a single story. The editor's introduction and footnotes supply the historical and religious background for the story.

Hooke, S. H., *Christ and the Kingdom of God*. New York: Association Press. Cloth.

Horne, Herman Harrell, *Jesus—Our Standard*. New York: Abingdon Press, 1918. Cloth, 308 pp.

A portrayal of Jesus as the ideal standard for human character and achievement.

Horne, Herman Harrell, *Jesus the Master Teacher*. New York: Association Press. Cloth.

A study of a teacher of education who analyzes the



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teaching of Jesus in terms of modern pedagogy. The use of the discussion method throughout leads to a practical application of Jesus' principles to modern teaching of morals and religion.

Johnson, W. H., *The Son of Man as He Lived Among Men*. Philadelphia: Presbyterian Board of Christian Education, 1926. Teacher's textbook and Pupil's book.

This course brings young people into "vivid personal contact with Jesus as he moves through the life of Palestine in the first century."

Murray, W. D., *Life and Works of Jesus*. New York: Association Press. Cloth.

A historical study of the life of Jesus based upon the "Gospel of Action." Twenty-six lessons with daily readings, brief comments, and questions for meditation and further study.

Perkins, R. R., *Studies in the Character of Jesus*. New York: Association Press. Pamphlet, Leader's edition. Also student's edition.

The dramatic incidents in Jesus' life.

Rall, Harris Franklin, *The Life of Jesus*. New York: Methodist Book Concern.

A study adapted to group use.

Rihbany, Abraham M., *Study Outline Based on "The Syrian Christ"*. Philadelphia: The Committee on Religious Education of Friends' General Conference, 1928. Paper, 24 pp.

Plans for class discussion, and class reading of the book.

Robertson, A. T., *New Testament History*. Philadelphia: Judson Press, 1924. Teacher's textbook, paper, 128 pp. Pupil's book, paper, 108 pp. Keystone Elective Series.

The aim of this course of thirteen lessons is to give a brief survey of the life of Christ and the history of the early church as given in the New Testament.

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Sharman, H. B., *Jesus in the Records*. New York: Association Press. Thin paper. Cloth.

A single record of the material covered by Matthew, Mark, and Luke, arranged in the order of the synoptic record. At the beginning of each chapter (divided into sections for daily reading) is the Purpose and a Method for the Study, and at its close questions on the content, with the emphasis on the personal study of the records themselves. The book forms a direct study of the life and teachings of Jesus.

Sharman, H. B., *Records of the Life of Jesus*. New York: Association Press. Cloth.

Produced in the language and in the order of the original records. The consecutive story of each Gospel is told, but the arrangement allows for comparison of the same page of matter appearing in two or more Gospels. It has been the plan to show on each page all related material from all parts of the records.

Sharman, H. B., *Studies in the Life of Christ*. New York: Association Press. Cloth.

This outline, arranged for daily use, forms the basis for a very detailed and complete study of the life and teachings of Jesus.

*The Personality of Jesus*. New York: Methodist Book Concern, 1931. Paper, 23 pp. (7 weeks). Epworth League Units. List C.

This unit aims to lead the group to a first-hand knowledge of the facts which they need in order to make their own interpretation of Jesus.

Tittle, Ernest Fremont, *Jesus After Nineteen Centuries*. New York: Abingdon Press, 1932. Cloth, 217 pp.

A book dealing resolutely with the challenge of the adequacy of the gospel of Jesus.

## YOUNG PEOPLE'S METHOD IN THE CHURCH

### *Jesus Christ—His Teachings*

Craig, Clarence Tucker, *Jesus in Our Teaching*. New York: Abingdon Press, 1931. Cloth, 146 pp.

The author's purpose is to guide discriminating thinking with reference to the place of Jesus as a teacher of men.

Dietrich, Charles W., *Commands of Jesus*. New York: Association Press. Pamphlet.

Thirty commands of Jesus. Each study gives the scriptural background, followed by questions to evoke discussion of the issues involved.

Harris, Frederick, *Campaign of Friendship*. New York: Association Press. Leader's edition.

Ten lessons, grouping together passages bearing on important ideas growing out of Jesus' direct appeal for followers.

Hunting, H. B., *The Master's Faith*. Boston: Pilgrim Press.

In the light of Jesus' example and teachings, young people are confronted with modern social and religious problems and encouraged to seek among the men and movements of to-day for illustrations of his spirit and method in dealing with vital issues.

Johnson, W. H., *Jesus' Teaching About God and His Kingdom*. Philadelphia: Presbyterian Board of Christian Education, 1927. Teacher's textbook and Pupil's book.

This course brings young people into "contact with Jesus as he reveals God and God's purposes in human life, with particular emphasis on the kingdom of God."

Jones, E. Stanley, *The Christ of the Mount*. New York: Abingdon Press, 1931. Cloth, 332 pp.

A searching, challenging, compelling interpretation of the Sermon on the Mount.

## MATERIALS FOR A YOUTH PROGRAM

Leslie, Elmer A., *The Comradeship Hour*. New York: Methodist Book Concern. 127 pp.

A series of devotional studies in the Gospel of Luke. Luccock, Halford E., *Studies in the Parables of Jesus*. New York: Methodist Book Concern.

Thirteen lessons, showing the application of the parables of Jesus to men of to-day and their needs.

Quimby, Chester W., *The Sermon on the Mount*. New York: Methodist Book Concern, 1927. Paper, 62 pp. The Christian Comradeship Series.

A series of questions to guide our thinking as we try to make our own the great truths of the world's greatest sermon.

Rall, Harris Franklin, *The Teachings of Jesus*. New York: Methodist Book Concern.

Interesting interpretations by a thoroughly competent scholar.

Sheldon, Frank M., *The Teaching on the Mount*. Boston: Pilgrim Press, 1926. Paper, 39 pp.

The purpose of this course is to discover the mind, spirit, and program of Jesus as revealed in the Sermon on the Mount.

Slaten, A. Wakefield, *What Jesus Taught*. Chicago: University of Chicago Press. Cloth, 19 pp.

After a swift survey of the material and spiritual environment of Jesus, this book suggests outlines for discussing of his teaching on such topics as civilization, hate, war and nonresistance, democracy, religion, and similar topics.

Tittle, Ernest Fremont, *The Prayer That Helps Us Live*. New York: Methodist Book Concern, 1931. Paper, 59 pp. The Christian Comradeship Series.

This is an interpretation of the Lord's Prayer, with questions that will enable a discussion group to discover the meaning of this prayer for everyday living.

## YOUNG PEOPLE'S METHOD IN THE CHURCH

Van Dusen, H. P., and Cherrington, B. M., *Ten Studies in the Sermon on the Mount*. New York: Association Press.

Outlines to assist the student to delve more deeply into the thought of Jesus as it is revealed in the Sermon on the Mount.

Walker, Rollin H., *Jesus and Our Pressing Problems*. New York: Abingdon Press, 1929. Cloth, 208 pp.

✓A consideration of the religious inheritance of Jesus, his challenge to faith; his attitude toward earthly possessions, the family, our enemies, and self-sacrifice; and his relation to the Holy Spirit's presence and ministry in the world.

### *Liquor Problem and Prohibition*

Johnson, F. Ernest, and Warner, Harry S., *Prohibition in Outline*. New York: Methodist Book Concern, 1927. Cloth, 102 pp.

A fact-finding document and study, prepared for interdenominational use in consultation with the executive officers of various organizations for the promotion of temperance and prohibition.

Patterson, D. Stewart, *Prohibition*. Boston: Pilgrim Press. Also issued by Methodist Book Concern as one of the Epworth League units. List C.

Youth's stake in Prohibition is the theme of this unit, yet the discussion delves deeper than the present prohibition problem. It considers the effect of alcohol upon health, upon personal and social standards, and weighs many proposals for removing this curse from the world.

Pickett, Deets, *Alcohol and the New Age*. New York: Methodist Book Concern, 1926. Cloth, 136 pp.

Winchester, B. S., *The Liquor Problem*. Boston: Pilgrim Press.

## MATERIALS FOR A YOUTH PROGRAM

A leaders' guide which gives a collection of techniques by which the attitudes and problems of older young people may be determined.

### *Missionary Education*

Barbour, Clifford E., *Sharing Christ with Others*. Philadelphia: Presbyterian Board of Christian Education, 1930. Teacher's textbook and Pupil's book.

The desired outcomes of this course are: a Christ-like concern for other people and a realization and acceptance of the responsibility for sharing the privileges of Christianity with others both near and far.

Buck, Oscar MacMillan, *Working With Christ for India*. New York: Methodist Book Concern.

A textbook in story form giving a brief survey of the missionary work of the Methodist Episcopal Church in India.

Burt, Roy E., *A Young People's Course on Christianity and the Rural Life of the World*. New York: Missionary Education Movement, 1931. Paper.

Based primarily upon *The Rural Billion*, this course suggests methods, discussion topics, reference materials, activities, and accompanying devotional programs for young people's classes and societies studying the general theme of Christian missions among rural peoples.

Burton, Margaret E., *New Paths for Old Purposes*. New York: Missionary Education Movement. Cloth and paper.

World challenges to Christianity in our generation, showing the essentially missionary character of Christianity, and emphasizing the duty of applying the missionary spirit in industry, race, government, international relations, and all other relations of life.

## YOUNG PEOPLE'S METHOD IN THE CHURCH

Clark, Alden H., *India on the March*. New York: Missionary Education Movement. Boards and paper.

Material on the recent phases of the nationalist movement and on the larger responsibilities being assumed by the Indian church in the Christian enterprise.

Evans, Garfield, *Leader's Manual* to accompany *Between the Americas*. New York: Friendship Press. Paper.

Contains definite plans for study, discussion, worship, investigation, and activity.

Felton, Ralph A., *Our Templed Hills*. New York: Missionary Education Movement. Friendship Press. Cloth and paper.

The church and rural life is the author's subject, and his thesis is that the church can make good if it adopts the right method. He discusses the great changes that have taken place in rural life and by concrete examples shows how rural churches can keep abreast of these changes.

Hayne, Coe, *For a New America*. New York: Friendship Press. Missionary Education Movement. Cloth and paper.

In this volume the author presents the different home mission fields, with their opportunities, through the actual experience of young men and women working in them.

High, Stanley, *Looking Ahead with Latin America*. New York: Missionary Education Movement. Cloth and paper.

Material on early developments, youth of to-day, new movements, among women and the Indians of Latin America.

Hutchinson, Paul, *China's Real Revolution*. New York: Missionary Education Movement. Cloth and paper.

## MATERIALS FOR A YOUTH PROGRAM

China's real revolution is not to be found in the overthrow of the monarchy and the establishment of a republic, but must be sought in the changing attitudes of its people. More important than the new government are the new forms of writing, the new student life, the new place of women, the new industrial life, and the new struggle for religious faith.

Jefferys, Mary, *Africa To-day*. New York: Missionary Education Movement.

Contains suggestions for a series of studies and program meetings and for service activities related to Africa. References are given to *Africa and Her People* and to other books for the necessary source material.

Kelly, John Bailey, *Christian Missions*. Philadelphia: Presbyterian Board of Christian Education. Teacher's textbook and Pupil's book.

This course begins with a consideration of the essential basis of Christian missions and proceeds to trace the development of the missionary ideal and motive down through the centuries from the early church to the present time.

Leiper, Henry S., *Blind Spots*. Experiments in the Self-Cure of Race Prejudice. New York: Missionary Education Movement. Friendship Press. Cloth and paper.

Deals with race and other prejudices. Written as a result of the author's experience in discussing these questions with many groups of young people.

Mathews, Basil, *The Clash of Color*. New York: Missionary Education Movement. Friendship Press. Cloth and paper.

A study of race problems. Contains specific treatment of the race problems of the Pacific basin, India, and Africa.



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Mathews, Basil, *The Clash of World Forces*. Nationalism, Bolshevism, and Christianity. New York: Abingdon Press, 1931. Cloth, 174 pp.

A study of the nations in commotion, clarified by the introduction of definite and impressive personalities.

Mathews, Basil, *Young Islam on Trek*. New York: Missionary Education Movement. Friendship Press. Cloth and paper.

Traces the rise and spread of Islam and shows how the impact of modern civilization is forcing young Islam to go on trek.

McConnell, Charles M., *The Rural Billion*. New York: Missionary Education Movement, 1931. Cloth and paper.

Stories of men and women the world over who are preaching and teaching the gospel as they help to remake rural life.

McLean, Robert N., *God and the Census*. New York: Missionary Education Movement, 1931. Cloth and paper.

Stories of daring men and women who have been pioneers of the gospel in every part of America and in new and difficult areas of our historical life today.

Murphy, A. J., *Education for World-Mindedness*. New York: Abingdon Press, 1931. Cloth, 360 pp.

A study in the psychology of missionary education, showing missionary activity to be a more adequate means of preventing war than thousands of anti-war addresses.

Murray, J. Lovell, *World Friendship, Inc.* New York: Missionary Education Movement. Cloth and paper.

A treatment of present-day practice in foreign missions which demonstrates how the forces of Christianity are addressing themselves to all phases of human life and need. The topics discussed are:

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The World's Health, In Factory and Field, Gateways to the Mind, The Romance of the Printed Page, Planters Extraordinary, Servants of Society, Welding the World.

Patton, Cornelius H., *World Facts and America's Responsibility*. New York: Association Press. Cloth.

From the renaissance of Asia and the decadence of non-Christian religions to the rise of the new idealism the author presents facts to answer the question, How can America contribute her share to the building of this new world?

Discussion outlines based on this book for use in mission study and other groups. Prepared by Charles B. Swartz.

Phillips, Godfrey E., *All in the Day's Work*. New York: Missionary Education Movement. Friendship Press. Boards and paper.

In the form of a series of short talks given by a young missionary home on his first furlough this book tells just what a foreign missionary actually does to-day.

Stowell, Jay S., *Between the Americas*. New York: Missionary Education Movement. Friendship Press. Cloth and paper.

A short reading book which describes through the eyes of a sympathetic traveler the life of the people of Cuba, Haiti, the Dominican Republic and Porto Rico. The work of the American mission boards in these countries is interpreted.

Weddell, Sue, *Leader's Manual to accompany God and the Census*. New York: Missionary Education Movement, 1931. Paper.

This pamphlet presents plans for activities in study, discussion, and service for a course on home missions.

White, Edwin E., *The Story of Missions*. New York: Missionary Education Movement. Cloth and paper.

A history of missions, both home and foreign.

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*Personal Religious Living*—What religion is, Prayer, etc. Aszman, Theodore H., *Three Essentials of Christian Living*. Philadelphia: Presbyterian Board of Christian Education, 1929. Teacher's textbook and Pupil's book.

This course makes clear the indispensableness of the three elements—prayer, service, faith—to Christians in everyday living.

Bailey, John W., *Christianity, A Way of Life and Belief*. Philadelphia: Judson Press, 1927. Cloth, 130 pp.

The distinctive elements in the message of Christianity. Some of the topics considered are: Jesus the Teacher, Principles of Christian Living, The Problem of Wealth, The Family, World Brotherhood.

Bennett, Ambrose, *Young People's Catechism*. Nashville, Tenn.: Sunday School Publishing Board, National Baptist Convention, U. S. A.

Designed for use in Sunday School, Young People's Unions, and congregations. With thirteen lessons of questions and answers, also the Lord's Prayer, the Ten Commandments, the Greatest Commandment, the Golden Rule, the Beatitudes, and Children's Prayers.

Bosworth, Edward I., *What It Means to Be a Christian*. Boston: Pilgrim Press. Cloth and paper.

Considers such questions as: Is there a God? Who is Jesus Christ? Prayer. How Does the Suffering of Jesus Help Man? Life After Death.

Bower, William Clayton, *Religion and the Good Life*. New York: Abingdon Press, 1933. Cloth, 231 pp.

An able and stimulating discussion of the question "What part has religion in the making of character?"

Burton, Charles E., *Finding a Religion to Live By*. Boston: Pilgrim Press. Cloth and paper.

## MATERIALS FOR A YOUTH PROGRAM

Points the way to a religion that will satisfy mind and heart.

Chadwick, Samuel, *The Path of Prayer*. New York: Abingdon Press, 1931. 132 pp.

Valuable as an aid to devotion.

Craig, Clarence Tucker, *The Christian's Personal Religion*. New York: Methodist Book Concern.

A study course of twelve lessons on personal religion.

Eliot, Frederick May, *The Unwrought Iron: An Introduction to Religion*. Boston: Beacon Press, Inc., 1920. Teacher's Manual, cloth, 288 pp., and Pupil's textbook, cloth, 244 pp.

Religion is here conceived as a personal experience in which each generation receives as its heritage the results of past experience and works upon these results in the three phases of religion—worship, thought, and service. The teacher's edition contains both the pupil's text and an appendix of suggestions as to teaching method.

Fosdick, Harry Emerson, *The Meaning of Faith*. New York: Association Press. Thin paper. Cloth, pocket size.

It clears away the misapprehension involved in the commonly accepted theories of faith, indicates the relationship of faith to other aspects of life, and faces the question of suffering and other obstacles to faith. Arranged for twelve weeks.

Fosdick, Harry Emerson, *The Meaning of Prayer*. New York: Association Press. Thin paper. Cloth.

Considers among other phases of prayer these: as communion with God, as petition for the things we need, and as the expression of dominant desire.

Hickman, Frank S., *The Possible Self*. New York: Abingdon Press, 1933. Cloth, 128 pp.

Doctor Hickman would have the child taught by

## YOUNG PEOPLE'S METHOD IN THE CHURCH.

the power of adaptation, but also would have society taught how to provide the best environment for the child. A helpful study, with spiritual implications.

*How Shall We Pray?* New York: Methodist Book Concern, 1931. Paper, 19 pp., 65 weeks. Epworth League Unit. List C.

Considers: Why do people pray? Concrete results of prayer. To what sort of a God do we pray? The honest prayer. Prayer as communion.

Lankard, Frank Glenn, *Difficulties in Religious Thinking*. New York: Abingdon Press, 1933. Cloth, 271 pp.

A clear and very helpful discussion of vital questions. Especially valuable for young people's groups.

Leslie, E. A., *The Comradeship Hour*. New York: Methodist Book Concern. The Christian Comradeship Series.

McCall, Oswald W. S., *The Stringing of the Bow*. New York: Abingdon Press, 1928. Cloth, 250 pp.

An understanding discussion of various questions of conduct, replying to definite questions asked by young people.

Miller, Park Hays, *The Religion of the Christian Citizen*. Philadelphia: Presbyterian Board of Christian Education, 1926. Teacher's textbook and Pupil's book.

This course emphasizes the fact that no one can hope to be a good citizen of the world without giving religion its rightful place in personal life and in all human relationships.

Mitchell, William S., *Elements of Personal Christianity*. New York: Methodist Book Concern.

The Christian life from the standpoint of personal activities and beliefs.

Parker, Fitzgerald Sale, *The Spiritual Life*. Nashville, Tenn.: Cokesbury Press, 1926. Paper, 154 pp.

## MATERIALS FOR A YOUTH PROGRAM

The purpose of these studies is to give a clear and accurate statement of the New Testament teaching concerning the spiritual life.

Rall, Harris Franklin, *The Coming Kingdom*. New York: Methodist Book Concern.

A study of Christian faith and hope regarding the future.

Skinner, Conrad, *Importunate Questions*. New York: Abingdon Press, 1932. Paper, 64 pp.

Twelve universal questions answered in a way satisfying to heart and mind.

Stevens, Samuel Nowell, *Religion in Life Adjustments*. New York: Abingdon Press, 1930. Cloth, 148 pp.

Recognizing the therapeutic value of religion, the author reveals the definite values which a positive and intelligent religious experience may have in the life of man.

Stuber, Stanley I., *The Living Water*. New York: Association Press. Cloth.

In this book religion is pictured as life; life lived at its best, life lived in fellowship with God. Such subjects as these are discussed: The Religion of Jesus, The Second Mile, Service, Love, War, Salvation, Courage, Prayer, Friendship, The Bible, Death, and many others.

Woods, Edward S., *Modern Discipleship*. New York: Association Press. Paper.

A description, in terms that present-day students can understand, of what it means to follow Jesus.

### *Race Relations*

*And Who Is My Neighbor?*—The Inquiry. Revised Edition. Cloth and paper.

A collection of incidents from life taken from circumstances where the relations of various races were involved. The stories are narrated with enough

## YOUNG PEOPLE'S METHOD IN THE CHURCH

detail to furnish material for discussion groups. Questions are given which may be used in group procedure.

Bullock, Ralph, *In Spite of Handicaps*. New York: Association Press. Cloth.

Short biographical sketches of eighteen colored men of distinction, including: Hayes the singer, Carver the scientist, Cullen the poet. Arranged with questions for group discussion, and a useful bibliography.

*Christian Principles and Race Relations*. New York: Association Press. Pamphlet.

Material for discussion groups on the principles of Jesus which apply to racial attitudes and practices, particularly the relationships of whites and Negroes in America.

King, Willis J., *The Negro in American Life*. New York: Methodist Book Concern.

A study of the problem of relations between the Negro and the white people as presented by a Negro and from the standpoint of the teachings of Christianity.

Lasker, Bruno, *All Colors*. New York: Association Press. Cloth and paper.

A study outline on woman's part in race relations.

Miller, Kenneth D., *The Christian Citizen in Racial and International Relationships*. Philadelphia: Presbyterian Board of Christian Education, 1925. Teacher's textbook and Pupil's book.

These lessons deal with two of the most acute problems of the day—race and war.

Oldham, Joseph H., *Christianity and the Race Problem*. New York: Association Press. Paper.

The problems involved in the contact of different races in the world to-day in the light of the Christian ideal.

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*Toward Racial Understanding.* New York: Methodist Book Concern, 1931. Paper, 27 pp. (6 weeks.) Epworth League Units, List C.

Why do we have race prejudice? What are the facts about race differences? Contributions and achievements of other races. Barriers to racial progress. What can we do? These section titles indicate the ground covered by this unit.

Weatherford, W. D., *The Negro From Africa to America.* Nashville, Tenn.: Sunday School Publishing Board, National Baptist Convention, U. S. A. Paper bound, 455 pp.

Considers the many problems of the Negro in America. Gives information regarding the African background of the Negro, the slavery source of his coming to America, and the religious, social, educational, and economic factors connected with his life in this country.

### *Religions of Other Peoples*

Buck, Oscar MacMillan, *Out of Their Own Mouths.* New York: Methodist Book Concern, 1926. Cloth, 136 pp.

A volume of interpretation, each of nine religions being interpreted by one of its own adherents: Shintoism, Buddhism, Confucianism, Taoism, Hinduism, Judaism, Mohammedanism, African Paganism, and Christianity.

Dodson, George R., *The Sympathy of Religions.* Boston: Beacon Press, 1917. Cloth, 339 pp.

To show the substantial unity of all faiths is the purpose of this book. Takes the most highly developed forms of religion each in its best estate to show how mankind has been led into high thinking and holy living by the One Spirit that broods over all.

Fleming, Daniel Johnson, *Attitudes Toward Other Faiths.* New York: Association Press. Cloth.

An effort to face the increasing religious contacts



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which lie ahead, with attitudes refined by the spirit of Christ and marked by a love capable of being both discriminating and unconventionally creative.

Shaver, Erwin L., *The Other Fellow's Religion*. Chicago: University of Chicago Press, 1927. Paper, 55 pp. Young People's Projects.

A plan for a project program which has as its aim the development of attitudes of Christian sympathy and appreciation of the viewpoint of others in matters of religious belief and practice.

Soper, Edmund Davison, *The Faiths of Mankind*. New York: Association Press.

An elementary handbook on comparative religion. For general reading, and for leaders of groups in the study of comparative religion.

### *Social and Economic Problems*

Bishop, C. M., *Characteristics of the Christian Life*. Nashville, Tenn.: Cokesbury Press, 1926. Paper, 153 pp.

Bosworth, E. I., *Christ in Everyday Life*. New York: Association Press. Thin paper, cloth, pocket size.

A practical discussion of the Christian view of the problems of daily living.

*Business and Ideals*. A Syllabus of Discussion Outlines for Groups of Business Employees, 129 E. 52nd Street, New York. The Inquiry, 1929. 91 pp.

A series of discussions which gather up "The challenges that young people are put to their experience as business beginners and helps them organize a joint search for more satisfying harmonies between their business and their ideals."

Bye, Raymond T., *Social Problems, Study Outline*. Philadelphia: The Young Friend's Movement, 1922. Paper, 24 pp.

Outlines for study groups, consisting mainly of thought-provoking questions on such topics as The

## MATERIALS FOR A YOUTH PROGRAM

Individual and Society, Business and Service, The Division of Wealth, Poverty, Socialism, War, Education, The Church, etc.

Conde, Bertha, *Spiritual Adventures in Social Relations*. Nashville, Tenn.: Cokesbury Press, 1931. Cloth, 153 pp.

Considers such social relations as with the family, with a friend, with one's child, relation of husband and wife, with neighbors, with an enemy, as measured by the teachings and life of Jesus.

Curry, A. Bruce, *Facing Student Problems*. New York: Association Press. Paper. Student outlines.

A book for leaders of discussion groups. The result of Mr. Curry's experiences in his work among the colleges. This book takes up the typical questions that student groups must face.

Elliott, Harrison S., *How Jesus Met Life Questions*. New York: Association Press. Cloth.

The whole viewpoint of the approach to the life of Jesus is that of considering the issues he met.

Daily Bible Readings based on "How Jesus Met Life Questions." Pamphlet.

Farmer, W. R., *The Christian Citizen and the Social and Industrial Problems of To-day*. Philadelphia: Presbyterian Board of Christian Education, 1926. Teacher's textbook and Pupil's book.

This course of study establishes the social character of the gospel and defines some of the main elements in the task to which our acceptance of the leadership of Christ commits us.

Felton, R. A., *Adventures in Service*. New York: Methodist Book Concern.

Fosdick, Harry Emerson, *Adventurous Religion*. New York: Association Press. Cloth.

The religious situation in America to-day. A presentation of liberal thought.

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Fosdick, Harry Emerson, *Christianity and Progress*. New York: Association Press. Cloth.

"Underneath all other problems which the Christian gospel faces is the task of choosing what her attitude shall be toward the new and powerful force, the idea of progress, which in every realm is remaking man's thinking," says the author in his foreword. The book is a discussion of this theme for those willing to think seriously upon it.

Fosdick, Harry Emerson, *The Meaning of Service*. New York: Association Press. Cloth, round corners, pocket size.

To-day's problems call for a type of Christianity which shall express itself in serviceable action. A life that rightly conceives of prayer, that is dominated by faith, must be serviceable. This is a call for complete expression of the Christian life through service.

Fosdick, Harry Emerson, *Twelve Tests of Character*. New York: Association Press. Cloth.

Gilbert, William M., *Social Pioneering*. New York: Methodist Book Concern, 1928. Paper, 126 pp. The Christian Comradeship Series.

Helps one to know his own town with its "gangs," to face race prejudice in high school, to apply organized play to the dull lives about him, to study industrial injustice and poverty, etc.

Hill, John Godfrey, *An Everyday Christian*. New York: Methodist Book Concern.

The principles dealt with include: one's ideals, mental attitude to religion, program of life, spending one's resources, play, work, friendships, living with others, my home, etc.

Holt, Arthur E., *Christian Fellowship in Modern Industry*. Boston: Pilgrim Press.

A study course prepared to help groups find material to build a common Christian industrial conscience.

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*Jesus and a Boy's Philosophy of Life.* A Study Course for Boys 15 to 20 years of age. Prepared by Committee on Discussion Courses for High-School Boys. New York: Association Press, 1928. 95 pp.

A course of twelve lessons which proceed logically in helping a boy to see the implications of Jesus' Way of Life upon the way he, himself, looks on life.

Johnson, F. Ernest, and Holt, Arthur E., *Christian Ideals in Industry.* New York: Methodist Book Concern, 1924. 136 pp.

An analysis of social and industrial problems from the Christian viewpoint.

Kirk, Sara S., *Jesus' Teachings About Life.* New York: Woman's Press, 1918.

*Learning to Live With Machines.* New York: Methodist Book Concern. Epworth League Unit, List C.

McConnell, Bishop Francis J., *Christian Citizenship.* New York: Methodist Book Concern.

A vital study in Christian responsibility and living.

Miller, Madeleine Sweeny, *New Testament Women and Problems of To-day.* New York: Methodist Book Concern.

The womanhood of to-day and its problems: duties of women in business, in the home, in their social relation, etc., based upon the New Testament.

Miller, Park Hays, *The Christian in Business.* Philadelphia: Presbyterian Board of Christian Education. Teacher's textbook and Pupil's book.

A study of the business cycle, and of the Christian's place in this phase of society.

Miller, Park Hays, *Christian Character.* Philadelphia: Presbyterian Board of Christian Education. Teacher's textbook and Student's book.

Thirteen Christian virtues.

## YOUNG PEOPLE'S METHOD IN THE CHURCH

Miller, Park Hays, *Christian Character in Conduct*. Philadelphia: Presbyterian Board of Christian Education. Teacher's textbook and Student's book.

This study deals with the conduct to which Christian character will lead in relation to both God and man.

Miller, Park Hays, *Christian Character in Service*. Philadelphia: Presbyterian Board of Christian Education. Teacher's textbook and Student's book.

In this study students consider the Christian service which young Christians can now render.

Miller, Park Hays, *The Nurture of Christian Character*. Philadelphia: Presbyterian Board of Christian Education. Teacher's textbook and Student's book.

This course considers the question, How is Christian character, possessing the thirteen virtues and other virtues, to be formed in ourselves and in others? It also presents the means and agencies to be employed in character building.

*Money Power* (Studies of Economic Factor in Kingdom of God). Prepared under direction of Subcommittee on Stewardship of the Commission on Materials for Christian Education. David G. Latshaw, chairman. New York: Association Press, Pamphlet.

Deals with the purposes to which money should be directed, what can be accomplished with money? To how much is one entitled? What is the purchaser's duty? What are Christian financial standards, investments, giving, and keeping accounts?

Montgomery, John H., *The Social Message of Jesus*. New York: Abingdon Press, 1923. Cloth, 173 pp.

There is a constantly increasing interest in the study of the relation of Christianity to social progress. The material in this book has been tested in syllabus form with university classes and church training groups.

Norris, Marion Lela, *The Business Girl Chooses*. New York: Methodist Book Concern, 1930. 191 pp.

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Discussion of such problems as: position, health, personality, friends, recreation, church, finance, Christian citizenship, etc.

*Patriotism.* New York: Methodist Book Concern, 1930. Paper, 26 pp. (6 weeks.) Epworth League Unit, List C.

Raises some very pertinent questions and suggests some Christian angles on them. Rich in resource and worship material on patriotism.

*Prohibition.* New York: Methodist Book Concern. Epworth League Unit, List C.

Pollard, E. B., *Christian Stewardship*. Philadelphia: American Baptist Publishing Society, Judson Press, 1922. Paper, 72 pp.

The purpose of this course of thirteen lessons is to consider the meaning and basis of stewardship as taught in the Bible, and especially the teachings of Jesus, and to foster the proper use of one's time, talent, and all forms of wealth.

Rauschenbusch, Walter, *Social Principles of Jesus*. New York: Association Press. Cloth, pocket size.

The author's conception of the social principle of Jesus. The treatment is original and marked by constant reference to present conditions.

Robinson, C. C., *Christian Teaching on Social and Economic Questions*. New York: Association Press.

This is a course of twenty lessons prepared to meet the need for information upon economic and social subjects on the part of the older boys and young men engaged in business and industry.

Rudisill, Earl S., *The Intimate Problems of Youth*, A Series of Studies for Youth and Their Leaders. New York: Macmillan, 1929. 217 pp.

A discussion of the scientific, moral, and spiritual issues in the vital practical problems of modern youth. These problems have to do with the prob-

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lems of a changed world, social adjustment, vocational choice, recreation and leisure, sex, moral choices, and religion.

Rugh, Arthur, *Jesus' Measure of a Christian*. New York: Association Press. Pamphlet.

The fundamental elements of the Christian life.

*Should Women Work After Marriage?* New York: Methodist Book Concern, 1931. Paper, 19 pp. (3 weeks.) Epworth League unit, List C.

This is a question that in these days of economic stress confronts many young people. It is hoped that through a frank facing of such facts as are presented in this unit, young people will come to understand the factors involved and find a way to a Christian solution.

Slattery, Margaret, *Important to Me*. Boston: Pilgrim Press.

Essays on the importance of a healthy body, a well-disciplined mind, a courageous spirit, one's choice of friends, and one's religion. Thought-provoking questions at the end of each chapter stimulate thinking and class discussions and decisions.

Shaver, Erwin L., *Christian World-Builders*. Chicago: University of Chicago Press, 1925. Paper, 58 pp. Young People's Project Series.

The aim of the program of activities is to help young people interpret and use the resources of the world in accordance with the Christian purpose. Source material is included.

Shaver, Erwin L., *A Christian's Attitude Toward the Press*. Chicago: University of Chicago Press, 1925. Paper, 44 pp. One of Young People's Projects.

The object of this project program is to develop among young people by group discussion and activity an intelligent and effective attitude on the Christian level toward the public press.

## MATERIALS FOR A YOUTH PROGRAM

Shaver, Erwin L., *A Christian's Education*. Chicago: University of Chicago Press, 1927. Paper, 52 pp. Young People's Projects.

A tentative plan offered for the guidance of young people's groups in discovering the principles and methods by which a young Christian should carry on his education.

Shaver, Erwin L., *A Christian's Patriotism*. Chicago: University of Chicago Press, 1927. Paper, 58 pp. Young People's Projects.

A suggested plan for a project program with the purpose of developing in young people a discriminating sense of a Christian patriot's duty, and leading them to undertake the practice of that duty in their everyday relationships.

Shaver, Erwin L., *A Christian's Recreation*. Chicago: University of Chicago Press, 1925. Paper, 54 pp. Young People's Projects.

This is a project plan to guide young people of high-school age and older in the discovery and use of Christian types of recreation.

Stock, Harry T., *A Christian in His Social Relationships*. Philadelphia: Presbyterian Board of Christian Education, 1930. Teacher's textbook and Pupil's book.

The present-day value of the social principles which Jesus suggested and the practice of these principles in everyday living.

Stock, Harry T., *Christian Life Problems*. Boston: Pilgrim Press.

Outline discussions, with questions, "cases" and problems, on such issues as friendship, law, tolerance.

Stock, Harry T., *Problems of Christian Youth*. Boston: Pilgrim Press.

Outline discussions relating to two types of problems: those having to do with right and wrong, and those relating to questions of belief.



## YOUNG PEOPLE'S METHOD IN THE CHURCH

*The Bible and Social Living.* Philadelphia: Judson Press. Teacher's textbook and Pupil's book. One year: four parts.

The writers of this course are recognized thinkers and speakers on social themes.

*Unemployment.* New York: The Association Press, 1931. Prepared by Nellie M. Day, James Myers, Harrison S. Elliott, Erdman Harris. Paper, 46 pp. Also listed as Epworth League Units, List C. Methodist Book Concern.

Material to help young people think through the issues involved in the present economic crisis.

Weston, S. A., *Jesus and the Problems of Life.* Boston: Pilgrim Press, 1926. 117 pp. Cloth and paper.

Discussions of fundamental problems facing young people of high-school age, such as Does It Pay to Be Popular? What Shall We Do with Social Customs and Regulations Which We Do Not Like? The source material gives a treatment of the life of Jesus.

Weston, S. A., *Jesus' Teachings.* Boston: Pilgrim Press, 1927. 127 pp. Cloth and paper.

A companion volume to *Jesus and the Problems of Life.* Discusses the social aspects of religion, dealing with race relations, prohibition, social justice, war and peace, etc.

*What Can We Do About the Depression?* New York: Methodist Book Concern. Epworth League Unit, List C.

### *Vocations*

Crawford, Leonidas W., *Vocations Within the Church.* New York: Abingdon Press, 1920. 211 pp. Cloth.

A book particularly valuable to pastors and educators in helping young people in their choice.

Donnelly, Harold I., *The Christian Citizen and His Life Work.* Philadelphia: Presbyterian Board of Christian Education, 1926. Teacher's textbook and Pupil's book.

## MATERIALS FOR A YOUTH PROGRAM

To help young people in making the best possible use of their lives.

Harris, Frederick, *How God Calls Men*. New York: Association Press. Thin paper. Cloth, pocket size.

The careers of various outstanding Bible characters are studied to obtain the light they throw upon the questions of individual vocation. Arranged for thirteen weeks.

Harris-Robbins, *Challenge to Life Service*. New York: Association Press. Cloth.

Holding up to view the great task of the church, these studies call the individual to responsible relationship to that task. Specific information is given regarding the opportunities for life dedication.

Horn, Nelson Paxson, *Our Lifework*. New York: Methodist Book Concern, 1931. Paper, 72 pp. The Christian Comradeship Series.

A guide to leaders who would help young people to appreciate life itself, to determine some principles for choosing a vocation, and to discover what it means to be a Christian at one's own task.

Lovejoy, Luther E., *Stewardship for All of Life*. New York: Methodist Book Concern.

A textbook for stewardship study classes, presenting the general features of Christian Stewardship not only of money but of living and service.

Owen, Margaret, *Women in the Workshop of the World*. New York: Woman's Press.

Study course for girls dealing with the historical development of the work of women.

Shaver, Erwin L., *A Christian's Life Work*. Chicago: University of Chicago Press, 1925. Paper, 48 pp. Young People's Projects.

A project plan suggesting how Christian young people of high-school and college age may be helped to

## YOUNG PEOPLE'S METHOD IN THE CHURCH

find that form of life work for which they are best equipped and to use that life work as a means of co-operating in the building of a Christian world.

Weaver, E. W., *Building a Career*. New York: Association Press. Cloth.

Adapted for life-career classes, or as material for group discussions.

### *World Peace and International Good Will*

Batten, S. Z., *Christ and the Nations*. Philadelphia: American Baptist Publishing Society, Judson Press, 1919. Paper, 113 pp. Keystone Elective Courses.

The aim of this course of twelve lessons is to present the biblical basis for world brotherhood and to apply the Christian spirit to all international relations to rid the world of war and to promote justice and good will.

*Christian Principles and the Problems of the Pacific*. New York: Association Press. Pamphlet.

A discussion course on America's relations with other countries bordering on the Pacific.

Davis, Jerome, and Chamberlin, Roy B., *Christian Fellowship Among the Nations*. New York: Association Press, 1925. Paper, 116 pp. Also issued by Pilgrim Press, Boston.

Its purpose is to lead students to consider carefully their own attitudes on these questions, and to supplant narrow, bitter attitudes by Christian ones.

Goddard, A. C., *Toward World Comradeship*. New York: Methodist Book Concern. The Christian Comradeship Series.

Hutchinson, Paul, *World Revolution and Religion*. New York: Abingdon Press, 1931. Cloth, 201 pp.

The author has a wide knowledge of conditions throughout the world. This discussion is not merely a frank statement of facts and deductions, but a strong challenge to religious leaders.

## MATERIALS FOR A YOUTH PROGRAM

*International Problems and the Christian Way of Life.* New York: Association Press. Pamphlet.

Discussion outlines designed to promote the serious study of international problems in the light of the spirit and teachings of Jesus.

Lobingier, Elizabeth M., and John L., *Educating for Peace.* Boston: Pilgrim Press.

Considers what the average church member, parent, teacher, and good citizen can do for world peace.

Lobingier, J. B., *Youth and the World Outlook.* Boston: Pilgrim Press.

Outline discussions of world brotherhood, missions, and attitudes toward other religions.

Nicholson, Evelyn Riley, *Thinking It Through.* New York: Methodist Book Concern, 1928. Paper, 135 pp.

To help solve the problem of war is a tremendous adventure in Christian living. It requires that every young person think through and answer the question, "What attitude must a Christian take toward war?" This book furnishes the background and questions needed in the process of thinking it through.

Shaver, Erwin L., *Christian Young People and World Friendship.* Chicago: University of Chicago Press, 1925. Paper, 58 pp. Young People's Projects.

The various portions of the program are designed to enlist young people in the knowledge of and participation in the missionary work of the world. A directed study-activity whose aim is to lead the way for an intelligent effort at world peace.

*Six Study Outlines for Young Friends of To-day.* Richmond, Indiana: Board of Young Friends. 103 pp. Edited by a number of people.

Contents: six main headings: Friends' Principles, War and Peace, Stewardship, the Negro in American Life, Bible Study, Missions Abroad. Each main

## YOUNG PEOPLE'S METHOD IN THE CHURCH

head is divided into six subheads or lessons, thirty-six lessons in all.

Van Kirk, Walter W., *Highways to International Good Will*. New York: Abingdon Press, 1930. Cloth, 190 pp.

Education, business, diplomacy, science and religion are building highways to international good will. The author leads his readers over these highways.

*War*. New York: Methodist Book Concern, 1930. Paper, 23 pp. (6 weeks.) Epworth League Units, List C.

Discusses such questions as these: What Is War Like? Why Do We Go to War? Preparing for the Future.

*What Makes Up My Mind on International Questions?* New York: Association Press. Cloth and paper.

Young people say, "Yes, I know it is all very important; but what can I do about it?" Here are five suggested outlines for discussion. The incidents reported are from life and suggest a way in which an approach to international questions may be made through the personal experiences and interests of any group.

## CHAPTER IX

### BEYOND THE LOCAL CHURCH

The growth of an individual life demands expanding loyalties. The ability to retain a loyalty to the partial experience of the past and yet to include also a devotion to that which is larger is one of the prime marks of a growing young Christian. This divine law of growth makes inevitable a program of co-operative young people's work.

Thus far in this book the local church has been the main subject of consideration. Principles and methods have been presented for a program of young people's work in the local congregation. It would seem, from this treatment, as if the local church were capable of carrying on within itself a complete program of Christian education for young people. This, however, is not the case. The local church carries on within itself a part—and an extremely important part—of such a total program. However, it does not, and cannot, provide for all. Co-operation of the local church and of its young people with gradually widening groups of young people in other churches lies at the heart of all sound growth of the individual young Christian, and so must be central in a program of adolescent Christian education. Such a program is a necessary part of the larger and inclusive method that is just as important as the skill with which a single lesson may be taught. This chapter, therefore, deals with that co-operative program reaching beyond the confines of the local church and with the

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setting of the local church program in that larger whole.

### REASONS FOR CO-OPERATION IN YOUNG PEOPLE'S WORK

There are certain considerations that have been urged both for and against the desirability of co-operative work with young people. It becomes necessary, therefore, to consider the reasons for co-operative young people's work.

**Life develops through widening contacts.**—From earliest infancy to the full development of the most mature individual a process of enlarging and widening contacts goes on. The first experiences of a little child are within a very narrow circle. That circle is bounded first by his mother's arms and face and a few articles in one or two rooms. The world in which the child lives is a very intense and vital world to him, and yet it is very narrow. As the mind and ability of the child mature the world in which it lives broadens. As it broadens it takes in a whole house as well as a few rooms, a yard or a farm in addition to the house, a father and brothers or sisters, the hired man, the visitors, the relatives, and so on out into a community with other homes and many people. The home broadens out so that the school and the church and the place of daily employment become a part with it of the total world in which a growing life develops. The process by which this goes on so that the individual becomes conscious of the county in which he lives, of the state or province of which he is a part, and of the nation to which he belongs is a commonplace idea to those who are familiar with the experiences of a growing life. When this process of widening contacts and enlarg-

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ing loyalties stops, then the growth of the person stops. This is a basic law of growth. Men may seek to arrest this expanding experience at the boundary line of ease or prejudice, or some other selfish interest, but when they do, they dry up the springs on which growth depends.

Religious growth depends upon this same law of expanding contacts. The life of the individual moves out from the religious nurture of the home and takes in a local church. It moves into a church school, a young people's society, and other activities of the local congregation. In proportion as the program of this local church is well organized and properly carried out that program becomes an increasingly interesting, self-chosen and determinative experience in the life of the growing individual. And its full effect depends upon the way in which the child and youth move out into a widening world. At what point, therefore, is the expanding experience of this individual to stop? It would be strange reasoning indeed to say that such a process must go on until it includes everything in the program of the local church or congregation and then suddenly stop; yet that is the point of view that is taken by some church leaders. It is frequently said that the young people of a local church have no time for interchurch activities because to engage in them will take them out of the church program itself. Such a statement rests upon the belief that the program of the local church within itself is entirely adequate and that if young people share in that program and if that program is well planned and executed, normal and well-rounded Christian personality will result.

On the contrary, it is increasingly recognized to-



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day among church leaders that the religious development of young people cannot cease with their entering fully into the program of the local church. The law of expanding personality which has been discussed above means that for the enlargement of the individual young person in civic relations, in vocational contacts, in loyalty to the state, and in other ways, he must go through this same experience of widening contacts. The same is true in regard to his grasp of the meaning of Christian living. His Christian experience has developed through the enlarged circle of the home and the neighbors into the life of the local church. By the same process he must continue to experience this same widening of the circle of his contacts so that he becomes conscious of other churches within a reasonable distance that belong to the same denomination and of churches of other denominations than his own. In these churches of his own denomination or of others he will find people who do things differently than his own church does them. Some will believe differently. Others will experience the meaning of the Christian faith with an emphasis upon some feature that is new to him. The form of worship may differ. For a young person to move out sympathetically into contact with this widening circle is a requirement of major importance in his own continuous growth.

**Interchurch fellowship means deeper spiritual experience.**—In a certain community it was proposed that the young people of the churches should work together in some much needed community projects. In opposition to the suggestion it was urged by some of the leaders of the local churches that these inter-

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church enterprises would demand the time of the young people upon whom the local church program itself depended. It was said that if these young people spent a certain amount of their time in interchurch enterprises, the local church program itself would suffer. If this is the case, it is a serious indictment of the lack of vitality in the program of the local churches themselves; it means that after a full generation of the church's program there is still not enough vitality in it to enlist the time and the effort of enough young people so that a reasonably small margin of time and personnel could be invested in a community project. It is a sad commentary upon the church's program when all the young people it has enlisted and trained are needed to turn its own wheels, with no reserve to be thrown into community needs. This objection to co-operative work may be the strongest possible reason for it. That is, if the present program has produced such a scant amount of interest and vital experience on the part of young people, it looks as if some new approach ought to be attempted. These leaders would discover, as many others have found, that the amount of time that young people have spent in interdenominational or interchurch activities has brought back to the church itself a much larger amount of interest and willingness to work than the interchurch activity has cost. Many of the most alert, interested, and capable young people of local congregations are the young people who have shared in the interchurch program of that denomination as a whole and also in the interdenominational program which that denomination has shared with others.

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The demand of difficult tasks.—When the young people of a certain denomination work among themselves, they bring to bear upon the unfinished tasks that they confront the full impact of their own resources. All of that is well. However, when that united impact of a single church comes in conflict with the forces of modern life that are opposed to the Christian religion, it meets head-on organized forces that are themselves an expression *not of a single evil and not of a single vicious power, but of the co-operative effect of the non-Christian forces in our modern world.* War, racial hatred, intemperance, intolerance, social and economic injustice, our modern materialism—these evils represent the co-operative power of a multitude of social forces. For a single denomination to bring its own power, great as that may be, to bear upon these unmet needs when it might have, by working with others, the forces that go with a united impact, is poor strategy indeed and unworthy of an institution with a history such as that of the Christian Church. The well-being of the church itself, from the standpoint of its inner experience and of its influence upon world affairs, demands a co-operative approach to its task.

### CO-OPERATION WITHIN THE DENOMINATION

The first point of view from which co-operation must be considered is that which takes place among local churches within the denomination itself. This is an important consideration. Denominations as such form the working forces of Protestantism. The vast majority of the Christian work done in these churches is done within the confines of these denominations. It is necessary, therefore, that the

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Methodist Episcopal Church, for example, should be able to depend upon the fact that its members are conscious of themselves as Methodists and of their church as the Methodist Episcopal Church. In order to bring about this necessary and desirable consciousness, a local church of this denomination cannot live unto itself. It cannot carry on its most effective program unto itself. It must find its life enriched and enlarged and its service made more effective as it associates itself with other churches of the same name and faith. This is not to say that the life of this church depends entirely, or even merely so, upon its overhead boards or its field secretaries or its organizations outside the local church; nor does it minimize in any way the sense in which all of these denominational structures as a whole depend upon the consecration and effort of the local congregations. It is to say that these two belong together. It is unfortunate that in many cases local congregations of all communions have lived too much to themselves and have failed to give to the denomination as a whole that degree of co-operative effort that the denomination must have if it is to take its full share in the total Christian enterprise. There has been too much energy spent in the futile effort to set the local church and its "overhead" boards against each other as if it were a choice between them. The kingdom of God must depend upon both.

**In the community or other denominational area.**—All denominations are organized on a general plan by which the local church is associated with a number of other churches in an organization. This may be called an association, or a district, or a presbytery, or by some other name. In such an organization

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there is provision for the total work of the denomination. As a part of it there is usually some way by which the young people's work of those churches can be linked up with that of others. Local leaders of young people's work will need to be in touch with the officers and committees of this local community or area piece of machinery because through it they take the first steps out into the world of the total denomination.

**The larger organization area.**—In most instances, unless it be in the case of some of the smaller denominations, between this small organization of local churches and the large national denominational organization, there is an intermediary organization. This may cover a state, or a province, or several such areas, or a large part of one. These may be known as synods, or conventions, or conferences, or by some such name. The local church usually will not have direct contact with this larger organization; its contact with it is mainly through the smaller community organization just mentioned. Local leaders of course will be in touch with it, and the local church will be fully informed regarding its program.

**The national organization.**—Usually the next overhead organization consists of the national agency itself. This will be known as a general assembly, or a general conference, or a general convention, or by some such name.

Leaders of young people's work will be in touch with all of this denominational machinery and will co-operate in its plans and programs. This does not mean that they will be blindly uncritical to the need of improvement in such organizations or fail to evaluate their programs. They will be loyal in the best

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sense; hence they will be analytical, critical, and constructive. The inclusive educational process through which young people of a denomination should pass should include a critical study of the denominational machinery and program. They will thus help in providing a wise and fruitful corrective to the tendency of all organizations to become overcentralized and organizationally-minded, and to get too deeply involved in machinery that operates apart from life. As people become associated in joint enterprises, organization is inevitable. The organization, however, must be constantly reconstructed in accord with changing needs if it is not to restrict the spiritual growth out of which it arose. Young people can and should share in such a process as this.

### CO-OPERATION AMONG DENOMINATIONS

Just as it is necessary for the local churches of a denomination to work together in the program of that denomination, so it is necessary for the denominations themselves to work with each other in the total program of the church at large. This interdenominational fellowship is likely to be less well known to leaders of youth than co-operation within a single communion. Therefore it is desirable to treat it at greater length than has been the case with the preceding section on co-operation within the denomination.

Co-operative movements among Protestant denominations have been active for a long time and have made a significant contribution to modern Christianity. The foreign missionary boards of the Protestant denominations of the United States and Canada have co-operated for many years through the Foreign Mis-

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sions Conference. The boards of home missions have co-operated through the Home Missions Council. The boards that administer denominational colleges co-operate through the Council of Church Boards of Education. The general conventions or other governing bodies of the denominations have co-operated for nearly twenty-five years through the Federal Council of Churches of Christ in America; this organization has been particularly effective in the areas of temperance, world peace, interracial co-operation, social service, and other fields. The interdenominational fellowship in church-school work was expressed for many years through county, state, and International Sunday school associations. The Sunday school boards of the various denominations formed the Sunday School Council of Evangelical Denominations as the agency through which they could work together. In 1922 these two organizations merged and became The International Council of Religious Education. Through state and provincial councils and county and community councils of religious education this continent-wide organization is the movement through which a vast and widespread interdenominational work is done in the field of Christian education. It does not deal specifically with work in the colleges, but is centered more particularly in the church school, weekday religious education, the vacation church school, and other phases of Christian education. It is through the national, state or provincial, and county and community councils of religious education that young people's work finds an effective and inclusive means of co-operative activity.

**Co-operation in the county or community.—The**

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smallest unit of territory in which co-operative young people's work is done is the county or the community. It is at this point that young people of the local church have the most opportunities for co-operative fellowship and activities with those of other denominations. There are several considerations to be kept in mind in considering this type of interdenominational program.

First, community co-operative activities are most effective when they grow naturally out of the program of the local church. They are then not something that is brought in from the outside, or that seems to be imposed from without: they grow out of the local program, provide an answer to the needs discovered in that program, and become an inevitable development and completion of it.

For example, groups of young people often consider matters of belief, faith, and methods of worship. They discover that other Christians have not the same ideas or practices as themselves in these matters. One of the best ways for them to answer their questions regarding these differences is to visit other churches, worship with other young people, discuss together matters of belief and Christian experience, and thus lay the foundation for many joint activities. Again, a group in a local church often considers some important citizenship problem such as the liquor problem or racial discrimination or community movies. These young people are not long in discovering the need of an interchurch attack upon such an issue. When they examine what such co-operation would involve, they find out what other churches are doing; they perhaps examine their own existing attitudes by a simple attitude test



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dealing with the matter of interchurch fellowship; they study the needs of their community to see what is being done and what areas of need are being left untouched; they read and report upon what other communities have achieved through co-operation; and thus they make the most satisfactory beginning for an interchurch program.<sup>1</sup>

Second, the community young people's organization is most effective when it is related to the community council of religious education. In a county, for example, the county program of young people's work will be a part of the work of the county council. In some cases the county is divided into districts, and these districts then function as a community and thus provide for the organization that is closest to the local church. In other cases the community itself, such as a city or a medium-sized town, has its own organization separate from the county; this is the case because in such a community churches are close together and can carry on a co-operative program better among themselves than when they are associated with a smaller number of churches scattered throughout a county.

Third, the co-operative agency for young people's work is some form of an interchurch youth council. In some cases this is an interchurch school council representing only the church-school young people's work. In other cases it is an interchurch council representing the total young people's work of the local churches, including the church school and the young people's society. In other cases, it is called

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<sup>1</sup> For a further development of this approach, see Burkhart, Roy A., *Working With Other Young People*. The Methodist Book Concern, 1932.

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a youth council. In a number of large cities there is an interchurch-school (or interchurch) older boys' council, a corresponding older girls' council, and a similar young people's council. The first two cover roughly the senior-age group (15-17) and the last provides for young people's group (18 and up).

The method by which such a council is organized varies according to the community or county in which it is. In a large city, for example, the delegates to such an interchurch council are appointed by and come directly from the city or other area denominational organization and do not represent local churches; if they did come from local churches, the number would be so large as to make the organization unwieldy. In smaller communities with fewer local churches the delegates come directly from the local churches themselves, with usually one or two older boys, one or two older girls, and one adult leader for each. In some cases the city itself is divided into districts with a council in each district made up of representatives from those district councils forming the council for the city or other larger area.

There are at present in the United States and Canada about twelve hundred such community or small-area young people's councils carrying on a varied and fruitful type of program representing the young people's work of the churches of their communities.

Fourth, it is important to consider the ways in which a community program of young people's work gets started. The following paragraphs will indicate how such a piece of work is most effectively begun:

Perhaps one of the most common ways in which a community young people's work gets started is through a

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county conference on young people's work. A number of young people with their leaders attend a conference and return home with a vision of carrying on the work in their own community. They may begin with a community young people's conference when a young people's council is launched.

A county superintendent of young people's work with the officers of the county young people's council or conference or some chosen young people may go into a community having previously called a meeting of representatives of different churches, and lay the foundation for a co-operative program. (If there is a community young people's superintendent, the county superintendent, of course, will work through him.) At this first meeting experiences of other communities should be presented. The representatives present should be led to face the needs of their churches and the possibility of co-operative program. To select some projects as a "Community Reading Program" in which the young people could gather experience in co-operative work as well as the contagion of it, would be a practical approach. To do things as training projects, and not just to set up an organization, is the major purpose.

A community program may grow out of some project as a High-School Leadership School, a Standard Training School, Mother-and-Daughter Week, Father-and-Son Week, etc. In a small town some sixty young people with adult leaders were in attendance in a six-day community training school. The county superintendent was present during the period of the school. The last evening he met with these young people and their leaders to plan for a permanent community organization and program.

An interesting experiment was worked out in a town in one of the central states several years ago. The county young people's superintendent and a few pastors and teachers of young people met one Sunday afternoon in one of the churches. At this meeting it was agreed that the churches had lost their grip on the young people of the community. A community council of religious

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education was functioning to some extent in the town, but little was being done in the interest of young people's work. It was agreed at this meeting that the county superintendent should discover a community superintendent, and with him work out a practical plan of procedure and to report back at a second meeting. A high-school teacher finally consented to be the community leader. The plan finally agreed upon was to bring into the town a well-known leader of youth who was to speak in the high-school assembly each day for a week and to hold mass sessions in one of the churches in the evening. The venture proved to be very successful and was the beginning of a very fruitful community program.

The county superintendent, having secured a community superintendent, might plan with these leaders and young people from the churches a conference for the community. A general religious education convention for the community would be a fruitful project in young people's co-operation.<sup>2</sup>

Fifth, the program of work to be carried out by such a council is, of course, much more important than the way in which it is organized. In fact, in many cases there has been too much of a tendency to overemphasize organization and to feel that, once a set of machinery has been set up on paper with proper officers and committees, interdenominational work is thereby under way. Such, of course, is a serious error. In some cases the organization will come first with the program following immediately thereafter. In other cases pieces of program work get under way and then an organization follows so as to conserve the results and to provide for continued educational activities. In building a program either before or after the set-up of an organization,

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<sup>2</sup> Christian Quest pamphlet No. 13, *Youth in Co-operation*, pp. 11-13. International Council of Religious Education, 1928.

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certain points should be kept in mind. For one thing, programs cannot be standardized so that they can be transferred without thoughtful revision from one community to another. Again, programs must be built around local needs and the local situation. For example, one county youth council in New York state did an outstanding piece of work in studying the local moving-picture houses, evaluating the films, and entering into negotiations with the proprietors by which films were henceforth reviewed by a committee from the council; thus the tone of the moving-picture situation was greatly improved. It would be impossible to carry out such a program in every community. The same need does not always exist, and even when it does, that which can be done in one place cannot always be repeated in another. Further, it is better for a program to be undertaken around one or two interesting and well-chosen activities than for too many to be attempted at once.

Some of the most interesting and fruitful pieces of work that have been done by live youth councils are as follows:

(1) Concerted Father-and-Son and Mother-and-Daughter observances. These events are usually most fruitful when all the churches of a community decide to share in them together. There is a lift in interest that comes with a concerted effort of this sort. Public opinion is created, community advertising is possible, local newspapers will contain write-ups of committee meetings, committee plans, and of the observance itself.<sup>3</sup>

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<sup>3</sup> See Christian Quest pamphlets on Father-and-Son and Mother-and-Daughter observances. The International Council of Religious Education, 1932.

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(2) The young people's conference. ' This is one of the most widely held activities in interdenominational young people's work. ' The county and other councils hold a large number of these every year with an attendance of between sixty and seventy thousand young people. In many states that are well organized for interdenominational work, half or more of the county organizations have an annual young people's conference as part of their year's program. Attendance runs from around one hundred in the counties that are more sparsely settled, or where the work is newly organized, to an attendance of six or seven hundred in counties that are more populous and that have had the co-operative work organized for a longer period. These conferences run from one to three days with perhaps one and a half or two days as the average. Most of them are held over the week-end. National holidays, such as Thanksgiving, Lincoln's Birthday, Washington's Birthday, and others attract a considerable number. A smaller proportion are held during the Christmas vacation.

The purpose of these conferences has been defined as follows:

(a) To give youth and their leaders an opportunity of Christian fellowship wider than denominational boundaries. \*The testimony of many leaders, whose lives are now a mighty benediction to the world, would prove the truth of this statement as a worth-while objective. A pastor sent two boys from his church to a state young people's conference several years ago. His statement is significant: "Those boys returned with an unbelievable vision and with an interest that surely does abide."

↳ (b) To provide enrichment in personal living through the devotional and recreational programs, through Bible

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study, and through the discussion of lifework, and of religious, social, civic, national, and international problems.

(c) To give youth an opportunity to face the problems of religious education in the local church through discussion groups and special courses and addresses on different phases of the work.

(d) To discover and train leaders for the local church and for co-operative work. We believe that vital leadership training, as previously stated, is acquired on one's own group as he works with that group week after week. Since this is true, what do we hope to accomplish for a young person in the way of leadership training in a conference?

First of all, we are very sure that the fellowship will give him inspiration and vision which in themselves are necessary for creative leadership. In the second place, we know that through this contact with carefully delegated young people and selected leaders, he will get a vision of goals both for his own personal life, and for a program for his group and his church. A leader cannot get far without goals. In the third place, he should learn of the source materials and general data which will be necessary for effective leadership. In the fourth place, he surely should find greater reality in the Christian life. In the fifth place, the conference itself is a vital project of leadership training to the extent that youth itself has a chance to share both in the building of the program, promoting the conference, caring for details of registration, and in administering the conference program.

(e) To provide opportunity of sharing in the creation of the objective and programs of co-operative work in the conference area.

Young people face problems and create and classify materials as they share experience together; they set goals and get inspiration and vision which should make the year's work vitally purposeful following the conference.<sup>4</sup>

Detailed suggestions as to the program for such

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<sup>4</sup> See Christian Quest pamphlet No. 13, *Youth in Co-operation*. The International Council of Religious Education, 1928.

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conferences are contained in the Christ Quest pamphlet entitled *Youth in Co-operation*, from which other quotations have been made. There is not space to deal at greater length with these matters in this brief chapter.

(3) Co-operative help for the local church. An interdenominational program such as is here outlined does not, of course, interfere with or seek to replace in any way the program of the local church. However, it has been found that in many cases one of the best ways in which to put new energy and new methods into the local church is to have delegates attending such interchurch activities as these. For example, in one large city, the interchurch young people's council for a number of years has had the various district councils, made up of representatives from the local churches, agree upon joint worship themes for the young people's departments of the local church schools. A committee on worship programs has then been appointed and has prepared suggestions for worship programs which have been made available to the leaders in all the local churches. These have then been widely used, with such adaptations as the local church leaders desire. In this way there has been the stimulus of joint effort and of a common interest in themes and purposes.

(4) Interchurch athletics. The church has for too long left the leadership of the athletic activities of its young people to outside agencies, such as the school, the local athletic club, the Y. M. C. A., etc. This suggestion does not mean that the church should set up an athletic program in competition with adequate programs along this line already being pro-



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vided. It is desirable, however, that where the local Y. M. C. A. is active in a program of interchurch athletics, the church leaders themselves and those of the Association should work together on a mutually representative basis. In many cases the Association has very effectively worked with the church representatives through the interchurch council and has carried on an effective athletic program.

(5) Projects of community social service. Reference has already been made to the way in which young people of one community dealt with the moving-picture problem. In another community the young people took an active part in a municipal election that was to decide whether the moving-picture houses would be open on Sunday or not, and so effectively mobilized public opinion that a large majority was secured for keeping Sunday free from such entertainment. In other communities the young people have shared in meeting the needs of the poor. In still another instance a study of the needs of a downtown tenement district in the city on the part of young people of various churches led to a constructive plan by which, in one of the most crowded districts, certain streets were roped off and kept free of traffic so that the boys and girls of the district could be organized into an international fellowship neighborhood, with clubs and many activities and a full-fledged recreational program going on in the safe and protected streets. In another city the young people of the youth council made a study of social and economic conditions especially in view of the widespread unemployment. As a part of this study they went early one Sunday morning and took their breakfast in the bread-line with a group of homeless

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men and went with them to the shelter where they were to spend the day.

(6) The regular meeting of the community young people's council. The meeting of this council is in itself a significant factor in the interchurch program. It is, of course, primarily a business meeting at which plans are made for reporting on work that has been done and projecting new activities. Nevertheless, this meeting in itself should be a carefully planned educational enterprise. It will provide one of the most fruitful means of leadership training for the members who share in it. It will be held at a regular date. The duly elected officers will preside and take charge of the program. With the attendance limited to delegated representatives either from the local churches or from organizations that in themselves represent local churches, there will be a minimum of interference with the program of the local church and many types of contribution to the church's program. Some suggestions will be considered for the regular meeting of the council.

At the first meeting the plan of the council and the basis upon which it rests in a continent-wide interdenominational movement should be carefully explained and the best possible plan for securing the membership for the local council provided. A careful roll will be kept of the members and provision made by which this roll may be always up to date. At the first meeting of the council careful consideration will be given to the program that is to be carried on. This will be taken up before there is any more than a very simple organization effected. That is to say, it is usually not well to begin by electing the formal and ordinary committees, such as mem-

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bership, social, program, etc. There should be rather a consideration of what the council expects to do. For this reason it will be better to have short-term committees whose work centers around particular projects and which are discharged when their task is finished than a large number of permanent committees that may not be definitely related to specific, needed, and interesting tasks.

The president and the young people's superintendent of the community or county will be responsible for setting up the program of the meetings and seeing that a docket of business is properly prepared and that any suggestions that have come from the state or county council are properly presented and adequately discussed. The denominational programs that are provided in the territory being served will also be presented as guides for the co-operative work in the future and for all the re-enforcement that the co-operative work can bring to them.

There will be provision for a well-planned worship service. This should not be long, but, though brief, should be carefully developed and have such a relationship to the needs of the young people that it will be an intimate part of their growing experience.

(7) Types of community program. There are three types usually thought of as belonging to the community program. One of these consists of activities that are planned co-operatively, but carried out within the local church. These are the activities that make up the major part of the functions of the council. The representatives come together and make the plans and then carry them out in the local church. For example, in a local community personal-religion month was decided upon as the out-

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standing activity of the council. The council prepared a suggestive program for personal devotions for the young people of all the churches to be conducted for a month with definite provision for quotations, Scripture verses, poetry, questions, and prayer. Plans were also developed by which in the local churches special emphasis was given to religion in the experience of young people, to prayer, and service activities. These were developed through sermons, worship services, and discussion groups. Such a concerted plan as this provides for mobilizing public opinion behind the individual projects of all the groups. This program was used in a city council with seventy-two churches co-operating.

Other activities that lend themselves to a similar use are Father-and-Son Week, Mother-and-Daughter Week, Young People's Week, Win-My-Chum Campaigns, training classes shared by young people, the conduct and leadership of Sunday evening services, campaigns in missionary reading, study of vocational guidance, special prayer services for Easter morning, Christmas morning, and at other times, and so on.

In the second group are the activities that are planned co-operatively and carried out co-operatively. These include such interests as Father-and-Son Banquets, for example, in which all the boys and their fathers of the community come together in one place, such as a community hall or Y. M. C. A. building, for an interchurch community banquet. An Easter Sunrise Service in which young people from all the churches come together is of this type. Other examples are community young people's conferences, leadership training schools, summer camps, and so on.

In addition to these two types of interdenomina-

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tional work there are activities that are planned and carried out on a wider co-operative basis than that of the local churches themselves, including extra church and civic organizations. In some cases this wider co-operation provides for representatives of the church-school work of the churches, but in addition that of the Epworth League, the B. Y. P. U., the Christian Endeavor Union, the Y. M. C. A., the Y. W. C. A., the Boy Scouts, etc., is included.

**Co-operation in the state or provincial area.**—Co-operation has been thought of thus far as that which takes place among the local churches of a county or other community unit. Such units as these, however, cannot carry on effectively without some relationship to each other or to some larger agency to include them all. For this reason the provincial or state council of religious education must be considered. The state council is the agency through which the Protestant denominations in a particular state desiring to work together do so. It is a unit of The International Council of Religious Education and is the auxiliary agency of that council in the state. A provincial council sustains this same relationship to its county or other smaller co-operative units and is related to the national movement through the Religious Education Council of Canada.

The young people's program carried out through a state council may be thought of under the following headings:

First, there is a state superintendent or director of young people's work.<sup>5</sup> In a state council with a

<sup>5</sup> In the provinces of Canada the work is divided differently and provision is made for a boys' work secretary and a girls' work secretary, each taking 12-17 years of age as a field of work, and a young people's secretary covering both sexes from 18 to 23.

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fairly well-developed staff this state superintendent of young people's work will be an employed leader giving his full time to this field. In other cases there will be an employed worker giving his time to two departments, such as young people's work and leadership training. In a considerable number of states there is only one employed officer who is the general secretary of the state council. This secretary gives a part of his time to young people's work and is assisted in this leadership by a volunteer state director of young people's work who serves in a part-time capacity. Such a person is sometimes a capable young pastor who is interested in young people's work, a layman, an active woman, a director of religious education in a local church, a college professor, or some other such person.

Second, in most cases there is a state committee on young people's work. This committee is a sub-committee of the state committee on education or whatever the name is by which the state council establishes an educational body. This committee is made up of state denominational leaders, of interested laymen, and others, and the officers or some representatives from the state youth council where such a body exists. This committee has general supervision of the total young people's program of the state and makes reports on it and outlines its policy and program of work to the proper educational body in the state council.

Third, the state youth council. This is an important factor in a state young people's program. It is usually made up of the county young people's superintendents and the presidents or other elected representatives from the county young people's coun-

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cils, together with denominational leaders in the state. An annual meeting of this state council is held in such states as Indiana, Ohio, Pennsylvania, New York, New Jersey, Colorado, and others. In some cases these are known as the state youth "retreat" or the state youth "house party" and are held at convenient seasons, such as the Easter school vacation, Christmas vacation, or over the Labor Day week-end just before the opening of high schools and colleges. At such a meeting the program for the state is worked out and a great deal of attention is usually given to the type of program that on the basis of past experience and their own consciousness of the needs of young people is to enter into the state youth conference.

Fourth, the state youth conference. All states do not have a state-wide conference, although those in which interdenominational work is most active have developed this feature of their program. It has been found through the experience of many years that a state gathering of this sort does a great deal to promote interdenominational fellowship, to give a broad vision to outstanding young people, to bring these young people in contact with unusual leadership in the church who are not usually accessible for county programs, and to develop in a significant way the Kingdom vision and purpose which mean so much in the development of Christian young people.

Fifth, a summer camp program. The educational values of such enterprises have been especially recognized during the last fifteen or twenty years. Such agencies are now in active operation in a number of states and in the provinces of Canada. The Pennsylvania State Sabbath School Association has a com-

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prehensive camp program on its own property, covering the entire summer vacation and with camps to cover the entire young people's division.

Sixth, a state program for adult leaders of youth. A state program by which leaders of youth may be discovered, interested, and given a broader training and vision for their work consists of such factors as the young people's work of the state church school convention, state-wide training schools, regional institutes, camp conferences, training for adult leaders, and others.

In the national and international areas.—Just as it is desirable for county councils of religious education to be linked together into a fellowship through a state or provincial council, so there is equal need that these state and provincial co-operative organizations share in the fellowship of a national and even of an international character.

Such a need is met through The International Council of Religious Education. This is a co-operative agency established by the organized Protestant forces of North America so that together they may most effectively develop, administer, and promote a continent-wide program of Christian education. The Council is made up of representatives from forty-one Protestant denominations in the United States and Canada, from twenty-six state councils, and from the Religious Education Council of Canada representing the provincial councils of Canada. The International Council is not a supervisory or overhead organization in the sense that it has any authority over the agencies of which it is composed. The Council is the agency that they themselves, in order to utilize their resources most effectively, have de-



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veloped for doing many important types of work together.

The International Council itself represent the total field of Christian education. It carries on its work through the Executive Committee, which contains about one hundred ninety members, approximately one half of whom are elected by the co-operating denominations and the other half by the state and provincial councils and the quadrennial convention. This Executive Committee carries on its work through the Educational Commission, which is responsible for the development of educational policies and programs; the Board of Trustees, which is the administrative body meeting between sessions of the Council; certain special committees; and a group of eighteen professional advisory sections for those groups of professional workers who are employed in the same line of work, such as children's work, young people's work, etc.

The agencies through which these co-operative forces carry on young people's work in the national and international fields are as follows:

First, the Committee on Religious Education of Youth. This is a subcommittee of the Educational Commission and is responsible for developing the general co-operative youth program.

Second, the Young People's Work Professional Advisory Section. This is the professional association in which the employed young people's leaders in the various denominations, state and provincial councils, and related bodies come together for an annual meeting of three or four days to consider common problems and to protect co-operative programs.

Third, the Christian Youth Council of North

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America. The first international youth convention was held in Birmingham, Alabama, in 1926, in connection with the quadrennial convention of the International Council. At that time representatives from the various states and provinces came together in an informal and unofficial way and took action providing for the organization of a larger and more representative body. This was called in the interim "The International Young People's Council." In preparation for the quadrennial convention held in Toronto in 1930, this organization was more fully developed and given the name of "The Christian Youth Council of North America." The first session of this council was held in June, 1930, and was a significant and far-reaching gathering of young people. The membership of the group was on a strictly delegated basis with an allotment of no more than four members to each co-operating denomination, to each state and provincial council, to the National Council of the Y. M. C. A., the National Board of the Y. M. C. A., and the International Society of Christian Endeavor. The council gave a careful consideration to six major issues which had been determined by votes among thousands of young people themselves, namely, Jesus Christ, Worship and Prayer, Christian Character, Other Youth, Christian Unity, and a Christian Society. Its reports and suggestions have entered in a vital way into the program of other youth conferences in all parts of the country and into the total curriculum being developed by the various agencies.<sup>6</sup>

<sup>6</sup> The proceedings and recommendations of this Council are contained in the *Report and Recommendations of the Christian Youth Council of North America*. The International Council of Religious Education, 1930.

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With the assistance of the Young People's Work Professional Advisory Section two joint campaigns on major issues have recently been conducted. "The Liquor Problem" was the main theme of such a campaign in 1931. Over two thousand conferences of young people were held and through them thousands of local groups were reached. Following this a similar co-operative campaign was launched for the years 1932 and 1933 to deal with the economic problem. It is significant that both these topics received major attention from the Christian Youth Council of North America.

### WORKING TOGETHER AMONG COLLEGE STUDENTS

There has been, in the past, too much of a gap between the local churches and college students. Young men and women go from the local high school and the local church to college. Life in the two is often quite different. Views of religion, experiences of life, and programs of work draw their sustenance from different and unrelated roots. The result is a gap between the home community and the college, and a consequent disturbance and loss to continuous Christian development. When the student on graduation returns to his own or some other community for his work in the world, there is another gap, often more serious than the first; his experience in college has too often unfitted him for taking his place in the work of the average church and giving it the constructive leadership for which his equipment and ideals fit him. Such a situation as this is an important factor in any inclusive youth movement, hence it is included in this volume for the serious consideration of all leaders in young people's work; it con-

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tains handicaps and weaknesses, but also the possibility of new and fruitful developments in the youth program of the church. While the treatment will, of necessity, be brief, it is hoped that local church leaders will find sufficient information to give a view of this total situation and enable them to deal with it effectively at any points where they come in contact with it.

Christian work among college students is of five main types, the student Christian associations, the student volunteer movement, the student movements, the work of the student pastor, and interreligious movements which include Protestants, Catholics, and Jews.

**The Student Christian associations.**—The Young Men's Christian Association and the Young Women's Christian Association were among the first and the most successful agencies maintaining a distinctly Christian service in the colleges. Local associations, one for each sex, were organized in colleges, universities, and theological seminaries throughout the country. Sunday religious meetings, prayer meetings, evangelistic campaigns, Bible-study classes, mission-study classes, classes in social and personal problems, and other activities were carried on. Summer conferences were organized and attended by large numbers. Visiting secretaries, special speakers, and the distribution of literature were parts of these movements.

The work of these associations has meant much in the religious life of colleges. A multitude of men and women now in middle life look back to the work of the college "Y" as an important phase of their religious growth. It was in many ways a needed link

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in connecting their past religious experience with the new world of college study, and as such supplemented to good effect the work of the church in the college community. It afforded a wholesome contact between religion, as narrowly conceived, and normal living. It aided in the intellectual transitions of thoughtful students. It gave a wide view of the world program of Christianity and the demands of that program upon one's own life. It fostered to good results the church experience of many students.

The extent, however, to which the associations contributed to the church life of their members was more accidental than planned; it arose from the fact that the leaders of the movement were themselves church people, and also the further fact that the progressive leaders of the association and of the churches drew much of their own mental and spiritual nourishment from the same soils. There was very little conscious effort to relate the programs of these movements and that of the church as a whole to each other.

The Christian associations are found to-day in many educational institutions. While the numbers of groups and the membership have declined somewhat in recent years with the changes that have gone on in the religious world, the influence of these two movements is still very great in many educational institutions.

**The student volunteer movement.**—This has been another potent factor in student religion. While organically separate from the Christian associations it was closely allied to them in ideals, in official personnel, and in the type of program. Its local groups in colleges are bands of student volunteers who have

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committed themselves to foreign-mission service. These volunteers were enlisted at summer student conferences, at local rallies, and in other ways. The convention held once in four years has been one of the high points in the missionary movement itself. Student volunteers were linked up with the work of their own denominational boards, through whom all appointments to the field were made.

This movement has been a distinct asset to student religious life. It has given a definite focus and a definite objective for Christian idealism. In recent years it has broadened its spirit so as to include the total program of Christianity. At its recent convention (Christmas vacation period, 1931-32) the program took in the broad scope of the Christian gospel and its application to all phases of modern life.

The two types of work just discussed were the first in the field and are still active. The three that remain are more recent.

The Christian student movement.—The student "mover" is well-known on many campuses. The student Christian association, as such, has resulted on the whole from a merging of the Y. M. C. A. and the Y. W. C. A. into a single coeducational agency for doing Christian work on the campus. In some cases these are called associations and in others movements. Pioneer efforts in this direction have been taken at Pennsylvania, Yale, and other university centers. In some cases the Y. M. C. A. and Y. W. C. A. retain separate identities on the same campus along with the new. In other cases the new name is given to a somewhat loose federation of the other groups.

In Canada some years ago the two associations were

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absorbed into the Christian Student Movement of Canada. This is a national organization with local groups as its constituent units. Study classes in the Bible, missions, social service, and others are provided. The entire program is coeducational.

**The student pastor.**—The Protestant churches of North America have in the last quarter of a century fostered an aggressive and successful effort toward taking an increasing degree of control of their own work. Sunday school work was previously promoted through nonofficial Sunday school associations. Strong and effective Sunday school boards and staffs have developed, thus bringing this work under denominational guidance. Local churches are at present much more active in directing their own recreation than was previously the case.

Such a tendency must make itself felt in the colleges. This has come about through the rapidly developing work of the student pastor.

A decided impetus was given to this tendency in the years following the Great War when financial campaigns in the larger denominations to raise funds for student foundations were held. These were quite generally successful and many such enterprises were established. In some cases buildings were erected to serve as a combined university church, social center, and religious education plant. In other cases the program of a local church near the campus was expanded so as to make it a student center, including the addition of staff members to give full time to this work.

A large number of student pastors carrying such programs are now at work. They have formed an association of their own and hold an annual gather-

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ing for three or four days, at which the total situation in student religion is carefully reviewed and new methods of work discussed.

**The interreligious movements.**—One of the distinctive modern trends is to emphasize the things held in common by Protestants, Catholics, and Jews instead of the points of difference. Conference of leaders of these religious groups have been held in many centers.

This tendency has reached the campus. In addition to brief conferences for sharing religious values through addresses and discussions, in some centers the organized religious life of the campus has taken on this more inclusive form. In such cases there is a common and central organization, an interreligious staff, and provision for a unified approach to the religious life of the campus. Conspicuous experiments along this line are being made at the University of California, at Iowa State University, and at other places.

Such are some of the phases of work now being put into effect in the student field. In a brief treatment this chapter cannot include detailed suggestions regarding such work. In fact, it is not necessary, except in a few instances, for the leader in the local church to make a special study of methods that apply to the campus. He must, however, be familiar with the general situation. Some leaders in the local church share in such work in their own community. Others send their own young people away to some distant campus, and receive some of them back to life and service in the home community. Others receive into their membership adults who have attended college. All churches and their leaders of young



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people are affected for good or ill by the currents that influence the religious life of the campus. These leaders will, therefore, be alert as to the facts, informed regarding the religious program in the colleges to which their own young people go, and willing to share helpfully in any constructive attempt to deal with the situation.

The leader of young people must, therefore, be familiar with the reasons for co-operation in young people's work. He will be well acquainted with his own denominational program beyond that of his local church. He will know thoroughly the channels and methods of interdenominational fellowship and service. The student field will be in his mind and plans. What, then, can he do about this field that reaches beyond his own local program?

For one thing, he can know the facts about it. The above brief summary will serve as a beginning. He should follow it up by buying and reading books and other materials that will broaden his understanding of this important field.

Again, he can become informed about the local situation. Each of the three main activities beyond the local church—the denominational, the inter-church, and the student—will have some expression in most local communities. The wisest provision for the religious growth of his own young people will require that the leader get in touch with these and afford opportunity for his own young people to move out into them.

Finally, he can take up with his young people plans for initiating some phase of their own program which leads them out beyond their local church itself and thus enriches their experience.

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### SUGGESTIONS FOR FURTHER STUDY

#### 1. Existing attitudes to co-operative work in general

	All attention given to local church	Nearly all atten- tion to local church	Neglects local church for out- side programs	Actively engaged in both local and outside work		
a. Myself . . . . .						
b. My pastor . . . . .						
c. My church school superintendent						
d. My church's official board.						

#### 2. The Denominational Program

	Ignorant of	Informed but indifferent to	Actively opposed to	Cites unfavorable cases re.	Favors, if "George" does it	Actively promotes such
a. Myself . . . . .						
b. My pastor . . . . .						
c. My church school superintendent						
d. My church's official board.						

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### 3. The Interchurch program

a. Myself.....						
b. My pastor.....						
c. My church school superintendent						
d. My church's official board.						

4. The group or the leader could make a brief study of the way in which the campus situation has affected the local community, under the following outline:
  - a. Names of active young people from our church who went to college and lost their interest in religion and the church.
  - b. Reasons for such a change.
  - c. The names of active young people who maintained or strengthened their religious experience.
  - d. Reasons for such.
  - e. Names of young people from our church not actively religious or church people when they went to college who developed in religion while there.
  - f. Reasons for such a change.
  - g. What college religious program meant to members of the training class.
5. A program of action for educating one's own community in benefits of the broader program.
6. A program for securing co-operation in the denominational young people's work.
7. A program for securing participation in the interdenominational young people's work.
8. Reading and studying the following materials:  
*Youth in Co-operation.* Christian Quest Pamphlet,

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No. 13. International Council of Religious Education, 1928.

Burkhart, Roy A., *Working With Other Young People*. Methodist Book Concern, 1932.

Fiske, George W., *Community Forces for Religious Education*. Middle Adolescence. Onward Press, 1921.

Steiner, Jesse F., *Community Organization*. Century, 1925.

Kendig, Stanley, *The Inter-Church Youth Council*, Pennsylvania Sabbath School Association.

*A Manual for County and Local Councils of Religious Education*. International Council of Religious Education.

Book One: *Principles and Objectives of Christian Education*. INTERNATIONAL CURRICULUM GUIDE. International Council of Religious Education. Chap. VII.

## CHAPTER X

### THE LEADER'S CONTINUOUS GROWTH

To become a leader of others makes a severe demand upon oneself. He who would guide young people in the laws of growth must himself be an example of that same process of enlarging experience. He too must know in his own life a widening apprehension and practice of the principles of Christian living. He must experience continuous growth.

THIS book is addressed to the adult, or at least the more mature, person who is a leader of young people. It has dealt with the issues at stake, the laws of growth, the meaning of group life, the laws of personal guidance, the methods of group experience, and other matters involved in an effective program of young people's work. It proposes that the chief responsibility for such a program rests upon such a leader who reads or studies this volume. It does so with a full recognition of the important and central place of young people themselves in such a program. In emphasizing the importance of the leader it does not detract from the significance of those in the group itself. However, the members of the group can share actively in the program of the group because the leader first has been skilled in the art of pushing them forward and guiding them in creative self-expression. The leader thus holds a place of controlling importance in the developing Christian experience of each member.

These things being true, it then becomes necessary to ask, in this closing chapter, what sort of a person

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must this leader be? The answer to that question is that the leader must himself experience the same process of growth and change in which he would guide others.

### THE IMPORTANCE OF GROWING CHRISTIAN LEADERS

Christian leaders must themselves be growing Christians no matter what the age may be with which they work. It is doubly important, however, that leaders of young people should be of this sort, and for several important reasons.

**The modern emphasis upon religion.**—The present-day emphasis in religion is not upon a fixed set of truths which, once learned, make up the main features of one's religious life. There is not a set creed, a settled belief which is to be the same once and forever. The Christian religion is to-day being interpreted in terms of growing ideas, of enlarging experience, and of life. Because religion is being related more intimately with life itself, it cannot be established and settled once and for all, as was the case at one time. Life changes. It deals with new problems. It rests upon new and enlarging knowledge. Therefore, if religion is to deal with it, one's interpretation of religion must change also. This is not to say that there are not basic principles and deeply rooted experiences of the soul that remain constant throughout the history of Christianity, just as gravitation, air, and sunlight are constant in the material world around us. There are such unchanging elements. Sin, forgiveness, faith, love, co-operative good will, the abiding consciousness that one's own life rests back upon and is caught up in the life and purposes of God—these remain. But the interpre-

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tation of them must change and adjust itself to men's growing grasp of truth and their changing experiences of life.

Young people are particularly in the grip of this present-day tendency in religion. They are in large numbers subjected to the modern philosophy of change. The very craze for up-to-dateness and that which is temporal affects them. There is a mood upon the world that emphasizes that which is contemporary. Not "Is it true?" but "Is it new?" has become with many almost a cult. It is easy to prove that such a tendency is superficial and harmful. But that does not meet the issue. If the permanent values in the Christian experience of the past are not to be lost in the modern objection to the evils in that same past, they can be preserved only through the leadership of those who have grasped the eternal but have lived and interpreted it in the light of the temporal. Such a quality of leadership demands the willingness to grow, to face the risks of change, and to test the joys of new experience.

**The modern trends in education.**—Education is not thought of to-day as a way of imparting a body of fixed information. It must include that to some extent, but such a method of spoon-feeding is not the center of the educational enterprise. Education seeks to guide growing persons in the largest possible development of their own powers. It seeks to create those situations in which such persons can grow most effectively. It is not so much concerned with what people can remember as with what they have become, although the latter, of course, will include the former.

Young people in the church have experienced this

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modern tendency throughout their previous grade school and high-school life. In college multitudes of them are still under its direct influence daily. In books and magazines it is before them. Newspapers give a frequent and persuasive expression to it. Such young persons are not going to be as responsive to the older type of church program which imparted a body of knowledge as they were a generation ago. They are, on the other hand, going to be even more susceptible than ever before to a program of Christian education that deals with life as they know it and that brings effective guidance into their own everyday growth.

**The law of personal influence itself.**—The leader occupies a position of unique importance in a group of church young people at the present time. The confusions and uncertainties of our age have affected them profoundly. They do not find the world an easy place. Many of them have found the modern craze for complete independence and theoretical freedom a delusion and a snare. A misguided society and an unwise home have too often given them the right to control their own conduct and career without the insight, the discrimination, and the will power to do it well. They seek causes, purposes, and ideals to provide what someone has called "channel and speed to the languid, diffusive drift of their lives." In such a service the leader of youth has his unique opportunity.

But such an opportunity can be grasped only through fellowship. Imparted wisdom, pompous statements will not do it. It demands a shared experience. Such results come not except by the prayers and fasting of intimate fellowship. And such fel-



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lowship demands that the leader himself be a growing person. He will admit gladly the incompleteness of his present grasp of truth. He will be grappling anew with the problems of his own life. He will be in search of new contacts. He will be reaching out for new personalities. The printed page, the world of thought and action, the concrete social problems of his own day, music, art, travel, a deepening experience of Jesus Christ and God—these and many other avenues that are open to any growing person will make their demands upon him. Thus he will avoid the necessity of some day laying against himself the charge that, while leading others, he was, in his inner self, a spiritual castaway.

### AIDS TO THE LEADER'S CONTINUOUS GROWTH

The alert leader will find ready at his hand many aids to which he can turn in that personal guidance which he, and he alone, can give to his own growth.

**Leadership schools.**—Leadership schools are now a recognized part of the program of Christian education. They are available in many communities. Many readers of this book will use it as a textbook in a leadership class or school. At the close of such study a diploma or credit certificate or some other recognition will be given. The growing leader, of course, will not regard such a recognition as the culmination of his effort. It is a milepost and not the end of the journey. It should be a stimulus to continuous study and training. No doubt there will be further opportunities for study available in the local church or the community, and the student leader should make plans at once for following up in these the work that has been begun.

## THE LEADER'S CONTINUOUS GROWTH

**Summer leadership schools.**—In many communities summer schools of religious education are available. In some cases it will be necessary to travel some distance, but many of the most progressive leaders of young people's work attend these summer enterprises. Usually outstanding faculty members and leaders of national reputation and experience whom the student could meet in no other way are present on these occasions. The growing leader will avail himself of such opportunities. To live in close fellowship with a group of other students of religious education in a summer camp atmosphere for ten days or two weeks and to share the ideals and spirit of such a group is a stimulating experience. As one student said, "This place does things to you." Many leaders make up an auto party, so as to save expense of travel and also to have the stimulus of friendship on the way and during the school, and the re-enforcement that comes in the home church or community from having shared a similar experience.

**Conventions and Institutes.**—Conventions have had a large place in developing the program of religious education. In recent years they have become more broadly educational and less purely inspirational than they used to be. Addresses, group conferences on methods of work, book displays, poster exhibits, demonstrations of materials and methods are to be had at such gatherings. Young people's work is always an important feature. The leader who is looking forward to extended and growing service will not neglect this opportunity. He can secure information regarding such gatherings from the headquarters of his own denomination or of the state or provincial council of religious education.

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**Visits to other churches and schools.**—Leadership is not something for which one receives training only in a few places such as a convention, leadership school, or class. Visits to good pieces of work being done in other places is an important part. Some churches make it possible for teachers and leaders to get away from their own regular duties for a certain number of Sundays each year to visit good schools and good departments in other churches. The pastor, the area director of religious education, or some other leader will be able to give information as to where such pieces of work can be found. In other cases leaders visit progressive public or private schools to see the methods of work that are carried on there.

**Building a personal library.**—Books and other printed materials, of course, cannot be a substitute for vital personality and wise leadership contacts. They are, however, a genuine help to the wise leader in his own growth. Each leader, if he has not already done so, should begin at once to build up his own library. Even if this book has to be the starting point of such a collection, he should not delay. It would be well to begin with one general book on religious education and then acquire some other books in the field of young people's work. Many leaders soon acquire a pride in such a collection, and so have in their homes a bookcase or at least a shelf set apart to their educational avocation. Such a leader is glad of the opportunity to handle these tools of his spiritual craft with evident affection in the presence of other leaders, to loan them, even marking and indicating chapters and sections which he thinks will be helpful to other people, and to review these

## THE LEADER'S CONTINUOUS GROWTH

materials frequently for his own development. At the same time he will be adding to them, checking their point of view by new materials as they appear, and so be receiving through his library a stimulus to continuous growth. One man already mentioned keeps a cabinet of materials for young people's work in his basement because he seems to have no other adequate location for it. However, it is available as needed and is much used. Any plan by which a person can begin to build in a definite fashion his own library of reading and working materials will be of great value.

The list of books and other materials in Chapter VIII of this volume will afford suggestions as to good materials.

**A Collection of notes and other materials.**—The alert leader will be constantly finding printed helps outside of books. There will be illustrations from the local newspaper and current popular magazines. He will find articles on youth and on education in many different places. Such workers have found from experience that they cannot keep in any usable form the original magazines and so must devise some way of collecting material so that it will not take undue space and will be at the same time easily within reach. The following suggestions, therefore, will be taken into account.

1. **A Filing System.** Different individuals have different preferences in this regard, but on the whole the vertical filing system with folders for different subjects in a filing drawer has proved to be the most successful. It is adjustable to any amount of material, can be reduced or expanded at any point, and the material on any subject can be easily located.

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The topics should grow out of the leader's own viewpoint and needs. Lists taken over from commercial firms are usually not so satisfactory for such a purpose.

2. **Note Books.** The loose-leaf notebook system is already a good aid to many leaders of young people. Each leader will choose his own size of notebook and quality. Some prefer a size that will fit in the pocket or the handbag while others use the larger books. In either case such a notebook becomes a constant working tool. It will contain such matters as choice quotations, names and addresses of members, notes in regard to new books that are to be looked up, engagement dates, clipped articles which seem to be indispensable, notes and outlines of addresses to which one has listened at conventions and other places, and so on.

3. **Charts and Posters.** Various phases of life and of religious education can be set forth by charts. Many leaders make a point of having such a collection. Charts are available on such matters as health education, sex education, marriage and the home, the liquor problem, child labor, Bible history, church history, the growth of the canon of the Bible, the organization of one's own local church and denomination, community and other councils of religious education, and so on.

**A program of self-study.**—Many good leaders have found it profitable to make a study of themselves. The following form has been helpful in this connection.<sup>1</sup>

(Check yourself honestly on every item. Note the

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<sup>1</sup> Prepared and issued by the Illinois Council of Religious Education and used by permission.

## THE LEADER'S CONTINUOUS GROWTH

“perfect score” and grade yourself accordingly on each question. Place your score in the column to the right. Don't be too modest, but at the same time ask yourself the question: “Am I perfect?” and “Am I willing to grow?”)

### I. PERSONAL QUALITIES

Perfect  
Score    My  
Score

1. Do I have a deep Christian purpose and a spirit of enthusiasm and optimism?	7	
2. Do the pupils like and respect me?	6	
3. Have I a friendly and sympathetic understanding of my pupils?	6	
4. Do I show interest in and loyalty to the school by being regular and punctual in attendance, by a spirit of co-operation, and by careful preparation for my work?	7	
5. Do I have initiative and resourcefulness?	6	
6. Am I able to work with others?	6	
7. Am I open-minded and fair in my attitude toward differing and conflicting view-points and opinions?	6	
8. Do I have a spirit of loyalty to the church as shown by my attendance at its services, financial support, co-operation in its enterprises, etc.?	6	

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## II. TRAINING AND EXPERIENCE

Perfect  
Score

My  
Score

1. Am I of sufficient maturity to command the respect of the group I teach?	6	
2. Am I sufficiently young in spirit to appreciate the point of view of my pupils?	10	
3. Have I taken training in religious education (at least, one completed unit in a teacher training class, community training school, correspondence course, summer school, courses in religious education in college, etc.?)	15	
4. Have I earned at least one unit of Leadership Training credit during the past year?	5	
5. Do I read at least one religious education journal regularly or one book on religious education each year—preferably both?	5	
6. Do I attend the workers' conference of my church school?	10	

## THE LEADER'S CONTINUOUS GROWTH

### III. TEACHING AND EXECUTIVE ABILITY

*For Teachers Only*

	Perfect Score	My Score
1. Do I attempt to acquaint myself with the interest of the members of my classes and adapt my teaching procedure to their individual interest and needs?	6	
2. Do I familiarize myself with the course of study as a whole before the first session of the class and regularly prepare for each session?	6	
3. Do I constantly secure and hold interest and attention?	5	
4. Am I skillful in the choice and use of appropriate teaching methods, such as asking suitable questions, leading discussion, telling a story, leading pupils in fruitful activities?	6	
5. Do I secure the co-operation of the pupils and their homes in the preparation of assignments?	5	
6. Do I have initiative and ability in planning my work and in meeting the various situations that arise in the conduct of it?	6	
7. Does good order prevail in my class?	5	
8. Am I open-minded and fair in bringing out the different aspects and points of view regarding disputed questions?	5	
9. Do I stimulate and effectively guide co-operative study and discussion instead of doing all the talking?	6	



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## III. TEACHING AND EXECUTIVE ABILITY

*For Officers Only*

	Perfect Score	My Score
10. Do I have the respect and confidence of the workers who serve under my direction?	12	
11. Do I secure the co-operation of teachers, officers, and pupils, with whom I work?	13	
12. If and when I am responsible for the conduct of worship programs, do I do this with dignity, reverence, and appreciation?	12	
13. Am I regular in my work, faithful to promises, and do I get things done?	13	

This self-analysis rating blank for Sunday church-school leaders is based on *Standard B*, for the Sunday church-school, Section II—"Leadership."

Another very useful form for use in such self-study is found in the Christian Quest pamphlet Number 1—*Qualities of an Effective Leader*.

**Interviews with available leaders.**—Leaders of young people frequently meet at conferences, institutes, conventions and summer schools, leaders of the national denominational boards and other agencies, professors from colleges, and other specialists. Interviews with people like this will broaden the local leader's viewpoint, enrich his personal acquaintance, and give him many new suggestions and methods. In meeting leaders of that sort it is well to ask questions and to raise specific problems around one's own

## THE LEADER'S CONTINUOUS GROWTH

particular situation. Opportunities for such interviews should be sought out and provided for wherever possible. Some leaders make it a point to invite such persons to their homes, thus forming fruitful personal contacts.

**Correspondence courses.**—Many growing leaders of young people carry on work by correspondence if they are unable to take further training in local or community classes. Practically all the denominations will provide correspondence courses in young people's work. Students in such courses receive the guidance of a competent teacher and find that they are helpful in holding themselves to a definite program of reading and study.

Special courses in church history, in the introduction and interpretation of the Bible, in the message and program of the modern church, in the study of young people themselves, in improved methods of work, and along other lines make such correspondence study a source of enriched experience.

**Friendships with actual young people.**—After all, books, magazines, and printed materials are only an aid; sometimes they even separate leaders from young people themselves. The wise leader, therefore, will cultivate friendships with actual young people. In many cases these friendships will center around the problems and needs of specific persons. Some young person will have been troubled about a vocational choice; another, about some question of love and marriage; and still another, about some theological issue in regard to belief in immortality or the relation between science and the Bible. If the leader has kept open the channels of communication between them and him, they will come with their prob-

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lems and questions. Such approaches offer him a golden opportunity. The manner in which he receives the questioner and deals with the question will mean much. Out of this consideration of a problem confidences are established, intimate fellowship grows up, and friendship develops.

In many cases this type of friendship with young people is developed through letter-writing. Problems are handled in this way. Experiences are interchanged. Friendly advice and challenge to enlarged service are provided.

It is important that leaders share experience with their young people through mutual visits in each other's homes wherever this is possible, through camping expeditions, through hikes, through joint visits to places of interest, through reading books together, through exchanging comments in regard to books, magazine articles, lectures and concerts that have been enjoyed, and in other stimulating experiences.

In any program of young people's work there will be opportunity for the leader and the member of the group to discuss the personal problems of living. Plans for personal guidance have already been discussed in this book. To carry on such interviews with young people, to aid them in building their own life program, and to keep close to them in friendly guidance and co-operation as they live this program would be an enriching experience for any leader and contribute untold values to his own growth.

## PERSONAL RELIGIOUS LIVING FOR LEADERS OF YOUTH

The leader of youth in the church is first and last a leader in religion. He often does and always

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should interpret religion in a broad sense so that it includes the total sweep of experience. And yet it is by the injection of a religious note and a Christian interpretation that he expects to see that total experience permeated by eternal and worthy values. In this broad sense he is more profoundly a teacher of religion than if he thought of religion as touching only a narrowed segment of life.

As a teacher, or, rather, an interpreter and guide in the field of religious living, then, his own religious experience becomes a matter of deep significance. As water cannot rise higher than its source, and as any movement takes its temper and its caliber from the quality of soul possessed by its leader, so the leader of youth will find the level of religious experience of the members of his group measured alarmingly by the height of his own. Unconsciously, they will catch something from him. What they catch or imbibe will depend upon what he has. The laws that govern the subtle process of personal contagion make it so.

Personal religious living depends upon growth.—The outstanding religious personalities of history have been growing persons. Life to them was not a static achievement, gained at a leap and held on a dead level for life. It was a march, always on and upward, through a winding path. As a teacher in religion has said, "The possibility of growth in religious experience normally continues throughout life. It is not something that is settled at some one point during life, or that continues during childhood and youth and then ceases, like growth in height, when adulthood is reached. It is true that there are crises in the religious life, and that, in the case of some

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persons, little progress is made subsequent to the crises of their youth, but this is not necessary or normal. We are endowed with the capacity for continuing our spiritual development right up to the end of life."<sup>2</sup>

**Growth is not the result of conscious effort.**—It may seem a harsh thing to insert this paragraph here, and yet it is true. To a large degree the leader of youth grows, or fails to grow, by a process that goes on unconsciously in his life. He has been gaining, or losing, moral and spiritual power through the years without knowing it. Spiritual capacity has been slowly and silently coming upon him, as his physical strength developed during childhood and youth; it may be that the opposite has been going on, so that, like Samson of old, "he wist not that his strength was departed from him." In a profound sense it is true that such a leader cannot by taking thought add one whit to his spiritual stature. He grows in inward fiber by the strength that he gains when immersed in the strenuous and commanding expenditure of himself in pursuit of a worthy purpose. There are no devices or methods, or skillful tricks by which one can find an easy substitute for the outcomes of living itself. Much of our growth lies outside any act of will.

**Some conscious aids to religious living.**—While what has just been said is true, there are certain aids that one may apply consciously in his personal religious living. They will supplement and round out the main current of present active interests. In rare cases they may replace or transform those interests. But usually they will only nourish to richer and more

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<sup>2</sup> See article in the *Church School Journal*, by Harold J. Sheridan.

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rapid growth that which already is rooted in the soil of the soul.

One of these aids may be summed up as *meditation, self-examination, and prayer*. In such an experience one would relax and let go of the tensions and worrying concerns of life so as to "see life steadily and see it whole." One man had the habit, on his suburban train each morning and evening, of laying aside his paper or book after passing a certain station and giving himself from that point to the end of his journey to meditation. In such a period he found need also for self-examination and prayer. The wise leader of youth will find some place and some time for such. Doctor Wieman<sup>3</sup> says that the best place would be a mountaintop at night. One would review his total experience in such times, not to check up on himself in any formal sense, but really to place a value on the attitudes he had taken to the various situations of life. He would go over in his mind the young people in his group, review all he knew about them, be conscious of the points at which he knew little or nothing, live over again the "lessons" or the program that he knew had failed and seek to find out why, and thus give a practical meaning and content to an experience of "private devotions" that sometimes loses its power through its vague remoteness from life.

Another of these aids is *a sincere and sympathetic sharing with other Christians in the work and worship of the local church*. It is easy to make church attendance a purely formal matter that does not grip and change life. It is equally easy, on account of

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<sup>3</sup> Wieman, H. N., *Methods of Private Religious Living*. The Macmillan Company, 1929.

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one's sense of the inadequacy of this formal worship, to break away altogether. The earnest leader of youth will find in the services of his own church a means of personal growth. The church universal, into whose history and purposes he seeks to guide young people, both that they may thereby be enriched while at the same time contributing constructively to change and growth in the church itself, comes to its local expression in the leader's own local congregation. In the life of that he must share. It is not his task to build up a separate youth movement of his own that chances merely to be housed in a church plant, nor to make his young people blind and unthinking devotees of all that has been and now is in the church's life. To achieve a blending of sympathetic appreciation and of constructive criticism is no easy task. Close contact with the life of the local church is necessary for one who is to accomplish this purpose.

Another aid will be found in *an honest evaluation of one's own life program*. Our leadership ability is not a thing apart from our own total life experience. If in our lives, for example, we surrender to our inner tendency to sulk when we cannot get our own way, then we have thereby denied a freedom and a release to our personality that will reflect itself in those unconscious attitudes that enter so intimately into all leadership. If we are compromising on the social, or the industrial, or the political implications of Christian living, then our teaching and leadership will lack a certain drive that comes from complete self-commitment. If our minds have ceased to grow; if we get our ideas of the world around us from the headlines of the newspapers; if

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we are unaware of the changing currents that affect the lives of young people in our day; if in these and in other ways, our own life program does not provide for growth, we are in imminent peril that while attempting to teach others we ourselves should have ceased all significant growth.

It will also be an aid to the leader if he will deliberately choose *some reading* that will broaden his own personal experience of religion. Such a leader undertakes to guide young people into a fuller realization of life. He is not the first to do so. Great souls have been living life deeply and freely since the beginnings of history. The record of their struggles, glimmerings, achievements, failures, and slow but steady achievements in power for living are written in hundreds of places. In the Bible itself, that masterpiece of spiritual growth under the hand of God; in the literature of the mystics; in the story of missionary effort; in the growth of social passion and social reform; in the biographies and autobiographies of men and women of outstanding ability; in much literature intended for the culture of the devotional life as such; and in other sources, the leader of youth will find his own personal experience deepened.

A growing Christian leader will have some *close contact with the urgent problems and issues of the modern world*. Human society is itself the most effective of all educators, and the changes that we all as Christians seek in individuals can be brought about only along with changes in the social order itself. The need for social change is recognized by most Christians in theory, but not made real for them in practice. Their theories, important and necessary though they are, are anæmic for lack of



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the blood-stream of reality. Effective leadership demands a first-hand contact with some realities where things succeed or fail, where what happens is actually to make a difference in life. People find such contacts in many ways. Political parties, not in the large and for national campaigns only, but for constant work in local units between elections; parent-teacher's associations; community clubs for cultural and civic improvement; social-service agencies of many sorts; denominational boards and committees; the Big Brother and Big Sister and kindred movements—these and others are available. We are not contending that leaders of youth can serve best if they spread themselves out over many interests and activities; many church leaders try to do so much that they are like a small piece of butter on a large slice of bread—there is not enough of it in any one place to provide a satisfying depth. On the other hand, leaders who are too narrow in their interests are also unfruitful. One vital and close contact with a changing and growing world is a prime necessity for a growing leader.

Finally, the leader's growth in personal religion will depend upon a *constructive use of his own mental powers*. His imagination enters in when he looks out through a car window and sees a young man "panhandling" on the street for his breakfast. His imagination will follow that youth when he is long out of sight. The probable home; the possible family; the community where he grew up; the causes of his present plight; the meaning of it all for the social order of which we are a part and in whose corporate shortcomings we all share; the meaning of such a picture in the message and program of Jesus;

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one's own personal program of earning, saving, spending, and giving and its connection with the "pan-handler" on the street—these are spiritual outcomes of using the imagination. One's ability to observe accurately what he sees, to report correctly what he hears, to describe in objective fashion free of personal bias any situation, to take a joy in details without being swamped and mastered by them, and to see things "in the large" without at the same time losing his contact with the realities of specific situations—these are ways of using one's own mental powers that in Christian leadership are made possible and compulsory by the divine requirement itself.

The serious problems that face the church, the tragic needs of the world of our time, the clamorous urge of youth for its chance at creative living, the age-old laws of God by which life changes and grows—all these lay their heavy demands upon the leader of young people in the modern church. The one issue that is involved in this total situation has been summed up by one of the writers of this book in another connection. Those paragraphs may be quoted as the final message here.<sup>3</sup>

Within the next quarter century the religion of Jesus will have its last chance for any effective bid at influencing the world. The resources, the experience, and the prestige of the present justify this hope. The power, the people, the money, the time, the organized effectiveness, the latent dynamics of the Christian faith—all these lie at hand, biding their time, and ready for the creative gifts of many hearts to move upon them to empower and to guide them.

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<sup>3</sup> Hayward, P. R., *The Dream Power of Youth*. Harper & Brothers, 1930.

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All about us also are other forces, equally powerful it would seem, already mobilized, already committed to their own destructive ends, eager and arrogant because of rapid success, forces that in the long run may make a stronger, a more intense, and a more certain bid to master the world than organized Christianity, in the name of the religion of Jesus, will be able to make.

And all the while, within the soul of the church, within the hearts of millions of people, coming down as the most priceless legacy of men, there may be seen a message and a person that give meaning to life. A way of life has been given to the world by One who, as no one else, has broken through the crust of the surface of things and has held up before men's eyes and placed in their hearts the deepest secret yet discovered as to the inner meaning of it all. All of this waits and bides its time.

The next quarter century will see the outcome of this issue. It cannot well be longer delayed.

On the one hand the sinister and selfish and superficial forces that control so much of life may gradually complete the progress they have already begun in moving slowly into the inner citadel of the soul of youth. . . . The Christian religion will then continue to be a fringe or an ornament that is added to the garment of life once its weaving is complete; but in the long run, fringes and ornaments do not clothe the body or the soul, or control the vital affairs of men.

On the other hand, it may be that into that inner room of human experience where God, the Great Weaver, carries on his tasks, there will enter such warmth of satisfaction and such genuineness of experience that the ideals of life and the personal experience of Jesus will become threads in that warp and strands in that woof at the loom of life. And when they do, the religion of Jesus will become the joyous impulse to every youthful quest, the driving power of creative and eager and competent minds, the ribbing and undergirding of unselfish and strenuous and invincible wills. Thus, and only thus, can it ever shape the personal and social destiny of mankind.

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The issue is so evenly balanced that the willingness of men and women with insight and passion, thrown into the scale, will tip the balance for a Christian world and for the kingdom of our God and of his Christ.

### SUGGESTIONS FOR FURTHER STUDY

1. For oneself or as a member of a leadership training class, make out a list of the agencies or evidences of growth in which you have taken part in the last year, such as:
  - a. Leadership schools.
  - b. Conventions.
  - c. Leadership institutes.
  - d. Visits to other churches.
  - e. Purchase of books and magazines.
  - f. Collection of materials.
  - g. Self-study, or self-examination.
  - h. Correspondence study.
  - i. Closer acquaintance with young people.
2. Make an evaluation of what you gained from such contacts as these, covering in each instance such matters as:
  - a. New ideas gained.
  - b. New methods.
  - c. Ways in which my present work was shown to be inadequate.
  - d. Criticisms of the program, of the agencies with which I had contact.
  - e. Ways in which such contacts changed my methods of work.
3. A chart for evaluating the leadership qualities of others is given in Christian Quest Pamphlet Number 1, *Qualities of an Effective Leader*. It could be used effectively by any individual or group.
4. The following table may serve to quicken a leader's insight into the meaning of growth, to lead to self-criticism, and thus to promote the basis for a life program:

When I am in the situation described in the left-hand column below,	I behave as described in one or another of the three columns below.		
1. When a person expresses opinions or convictions contrary to those I hold,	I apply names to him, such as "crazy" or "radical" or "hare brained," etc., and feel myself opposed to him henceforth.	I ignore his opinions because they differ from mine and forget them at once.	I seek out the facts on which his convictions are based, compare them with mine, and so consider any possible change in my own convictions.
CHECK HERE			
2. When someone describes what he gained from a training school or convention,	I bring up reasons why such gatherings do not help me, or why I cannot attend.	I at once forget what he said.	I restudy my own way of spending my time so that I can attend if possible.
CHECK HERE			
3. When I pick up new books on religious education or young people's work,	I comment upon the many new books coming out, call them theoretical, say they do not apply to my situation, and do not read them.	I ignore and forget them.	I ask advice about the ones that will help me most, read them, and pass on their ideas or loan them to others.
CHECK HERE			
4. When people recommend magazines to me,	I think, or say that I do not need them, since "good common sense" is my stand-by.	I forget them on the ground that there are more magazines in our house now than I can read.	I study them, and decide how I can fit at least one into my reading schedule.
CHECK HERE			
5. When young people come to me with personal problems or seeking personal contacts,	I tell myself they are egotistical, too much concerned about themselves, and get rid of them as quickly as I can.	I answer them in a formal fashion and hear nothing more about the matter.	I use their questions as the beginning of a growing friendship.
CHECK HERE			

## THE LEADER'S CONTINUOUS GROWTH

5. Each reader should follow the reading of this book or its use in a class by building a program for his own personal development from the present onward. In a class such a program could well be a class assignment, expected by the teacher, evaluated by him, and reviewed in the light of his suggestions. This program could include such matters as,
  - a. My previous experience.
  - b. My previous training and preparation.
  - c. My needs and places of shortcomings as revealed by this book or training class.
  - d. My program of future growth covering: Books to be read; magazines; visits; schools; conventions; changes in the program of my group, etc.
  - e. A time schedule for the next year in a general way with a schedule for three months worked out in detail.
  - f. Plans for checking up my success in following out such a program by reports to or conferences with some other person.
  - g. Plans for revising such a program in the light of three months' experience.
6. A use and study of the following books will help growing leaders of young people:

Craig, C. T., *Jesus in Our Teaching*. Abingdon Press, 1931.

Fleming, Daniel J., *Marks of a World Christian*. Association Press, 1920.

Fosdick, Harry Emerson, *The Meaning of Prayer and The Meaning of Faith*. Association Press, 1926, 1925.

Hayward, Percy R., *The Dream Power of Youth*. Harper & Brothers, 1930.

Hutchinson, Paul, *World Revolution and Religion*. Abingdon Press, 1931.

Overstreet, H. A., *About Ourselves*. W. W. Norton and Co., 1927.

## YOUNG PEOPLE'S METHOD IN THE CHURCH

Slattery, Margaret, *The Highway to Leadership*.  
Pilgrim Press, 1920.

Wieman, H. N., *Methods of Private Religious Living*. Macmillan Co., 1929.

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